

Young Men's
Mutual Improvement Associations

MANUAL

FOR

JUNIOR CLASSES

1905-1906.

SUBJECT

Characters from Ancient History.

CONTINUED.

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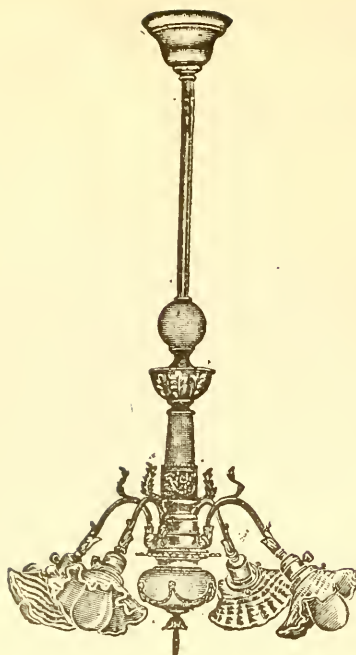
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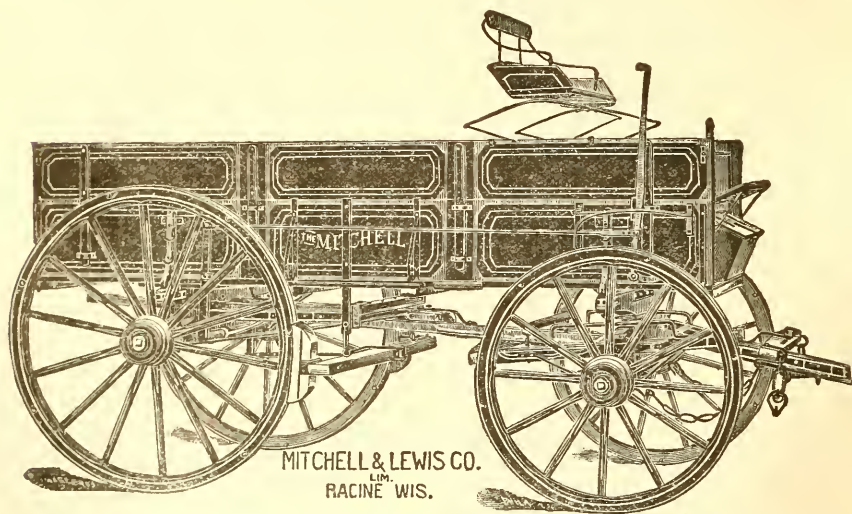
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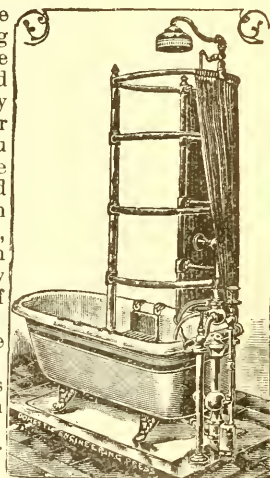
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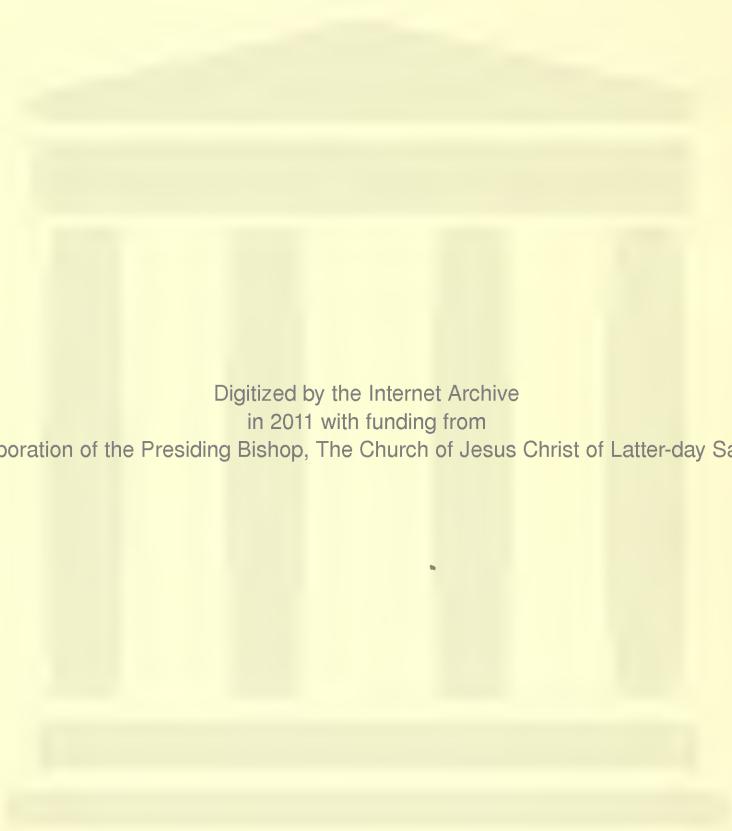
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1905.



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PREFATORY NOTES.

This manual is designed to cover, in a general way, the period between the Old Testament and the present dispensation.

The lessons, twenty in all, are largely historical, and while the faith-promoting element is not prominent in some of them, there are so many praiseworthy qualities in the characters considered, that it is confidently hoped that all the lessons will prove to be a source of great interest and inspiration to the young men.

The first two lessons deal with the period between the "Edict of Cyrus," 536 B. C., and the birth of the Savior. Perhaps the best and most easily accessible history of that period is found in Josephus. The Maccabeens, as is shown in the lessons, are shining examples of true patriotism and genuine heroism.

In the manuals on the "Life of Christ" and "The Apostolic Age," respectively, the chief characters in the New Testament are treated at considerable length; in the lesson in this manual taken from that period a somewhat detailed character sketch is given rather than an extensive discussion of doctrinal questions.

The lessons on Herod and Josephus are given to furnish needed and valuable historical matter which should prove interesting of itself and at the same time serve as a valuable aid in the study of the New Testament.

There are three lessons on the Early Christian Fathers which will serve to show the condition of the Christian Church as early as the close of the 4th Century, and to prove how far it had drifted from the truth, and at the same time how mistaken these great and good men were on many of the fundamental doctrines of Christ. The class leader would do well to

explain, in this connection, the meaning of the word "bishop" as understood by other churches, as the word occurs frequently in the lessons.

Then follow two lessons on the Reformation as effected by the great work of Martin Luther, and one on the counter reformation as shown in the efforts of the Jesuits to arrest the progress of Protestantism by controlling education particularly among the wealthy and noble. Ignatius Loyola, the subject of the last sketch, was the organizer and chief inspiration of that great movement.

DOUGLASS M. TODD,

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Committee.

BIOGRAPHICAL SKETCHES:

Characters from Ancient History.

(Continued.)

LESSON I.

THE MACCABEES.

Foreign Supremacy.

From the return of the Jews under the edict of Cyrus the Great, B. C. 536, to the birth of Christ, Palestine was under foreign rule. The following kingdoms in turn dominated the land.

1. The Persian Supremacy, which lasted 200 years, from 538 to 330. During this period the Jews were kindly treated by their sovereigns. Under Darius the second the temple was completed. Under Xerxes occurred the romantic deliverance of Esther and the downfall of Haman. Under Artaxerxes the walls were rebuilt by Nehemiah, and the Jewish state was reformed by the great expounder, Ezra.

2. The Macedonian Supremacy: This continued for the brief period of nine years, but affected powerfully the subsequent history of the Jews. Alexander the Great, in a series of brilliant battles gained the mastery of the Oriental world. He dealt generously with the Jews, permitting them to enjoy civil and religious liberty. Soon after his death, civil war ensued, and his generals, four in number, who were victorious in the historic battle of Ipsus, divided his kingdom among themselves. Under this division Palestine fell to Syria, but scarcely

a year had passed until Ptolemy Soter, ruler of Egypt, took possession of it.

3. The Egyptian Supremacy: From 321—198. For 120 years the Holy Land was ruled by the Ptolemys of Egypt. During this time the Jews were highly favored, many that were held as slaves being given their freedom. The local government was entrusted to their High Priests. During this period Ptolemy Philadelphus made Alexandria the second capital of the world. It was a great intellectual center; the home of scholars and philosophers from all parts of the world. Its famous library was the largest ever collected in classical antiquity. It is estimated by conservative historians that this was a precious collection of the rarest books, and that the volumes aggregated 500,000. Under the enlightened direction of Demetrius Phalerias, the chief librarian, the Hebrew Scriptures were translated, for the first time, into the Greek language, the versions being known as the Septuagint. See Josephus. Book 12, ch. 2.

4. Syrian Supremacy: 198—166. Antiochus, king of Syria, wrested Palestine from Egypt in the year 198 B. C. The Syrian control, though it lasted but 32 years, brought to the troubled Jews greater trials than they had ever experienced in previous history. The Holy City, Jerusalem, was twice taken and sacked. The temple was desecrated and closed, the Jewish religion was forbidden, and those who remained steadfast to it were subjected to the most cruel and inhuman persecution. Their sufferings are briefly described in the eleventh chapter of Hebrews in which it says, "Many were tortured, not accepting deliverance: that they might obtain a better resurrection: and others had trials of cruel mocking and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the edge of the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains and in dens and caves of the earth." The mad tyrant, Antiochus, made every effort to destroy the worship of Jehovah, and to introduce Greek customs among the Jews. The very violence of this

tyranny reacted and led to the complete deliverance of the Jews, known in history as the Maccabean Independence.

MATTATHIAS.

In Modin, a little town near the sea, there lived an old man who was rich and influential. His name was Mattathias. He had five grown sons, each distinguished for his bravery and patriotism. Mattathias was a very prominent man in this little village. He was remarkable for his courage, and conspicuous for his fidelity. At one time a rich bribe was offered to this brave old fellow by an officer of king Antiochus to induce him to favor a crusade against his countrymen, but he was not one who could be bribed or intimidated. To this infamous proposal, he answered: "Be it far from us to forsake our laws and ordinances. We will not hearken to the king's word to turn aside to the right or to the left." After he had made this noble attestation of his determination to stand by his people and their laws, the story goes, that there came an apostate Jew to offer sacrifice on one of the altars of the heathens, which had been erected near the temple. This so inflamed the indignation of the heroic old man that he slew the Jew upon the altar and killed the king's commissioner and utterly demolished the altar. As a result of this daring act, he was obliged to flee to the mountains for safety.

His five sons and a considerable company followed him. Mattathias, who was then a very old man, put forth almost superhuman effort in defense of his allies. He gathered a small army, drove the persecuting soldiers out of the country, pulled down the heathen altars, and restored the laws of Moses.

When he was about to die, he called his sons to his bedside and enjoined them to be united among themselves, to be obedient to all just laws, but never to cease battling for the restoration of their ancient government. Inspired with a patriotism as exalted as that which marked Washington and Wellington, that venerable sire impressed his sons with a willingness to die for the truth if needs be. He showed to them the imperishable renown that follows all who are willing to give

their lives in defense of the rights and liberties of their countrymen. The last act of this noble man was to appoint Simon, the second son, as the future head of the family. The third son, Judas, a chivalrous and warlike man from his youth, was to lead their armies in battle.

NOTES.

Note:—The student should bear in mind in the study of this period of "Foreign Supremacy" that the captivity predicted by Isaiah and Jeremiah (ch. 4, e. g.), particularly the latter, has been an actual reality. Jeremiah's Lamentations (but 5 short chapters) for Judah made known some of the sad facts of a disobedient people to the word of the Lord. But this school of experience awakened many to a sense of their privileges as the chosen people of God. Hence they set to work to revive their laws and doctrines as taught them through the servants of Jehovah, and were content to be a subject people so long as that condition did not hinder their keeping the laws of their sacred writings. At the return from the captivity they zealously set to work encouraged by such men as Haggai, Zachariah and Ezra, to rebuild their temple and as zealously enforced the keeping of the law. In this frame of mind much attention was given to the studying, writing, and interpretation of the law, and as a result the office of scribe became more important and led to the production of such works as the Talmud. The holding to the letter of the law gradually developed a fixedness and rigidity in which there were little or no place for the revealed word of God.

The preacher was transformed from the prophet and priest to the learned expositor of the law, one who by his merits as a student of the law gained eminence. This tendency eventually led to the open promulgation of the maxim, "the voice of the Rabbi the voice of God." It is in this post-exilic development of Scribes and Pharisees which the Savior had to meet with such dire denunciations as found in Matt. 23 chapter. Although their purpose has been realized for the past hundreds of years the preservation of their identity as Jews

living their learned conceptions of the Mosaic Law, gives to mankind a striking object lesson of the danger there is in living according to man's interpretation of the word of God.

It is well to note that there were two classes of prominent men in Judah, those who officiated in the temple and those whose work consisted in the preservation and teaching of the Law. Temple and Law, it has been said, imply priest and scribe, Mattathias may have been one of the former class as was Zacharias the father of John the Baptist.

References :

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Beacon Lights of History, Lord.

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In this lesson we design to teach how the period of "Foreign Supremacy" taught the Jewish people the values of their former liberty.

Review Questions :

1. Name some of the rulers of the nations to which Palestine was subjected.
2. What did the Jews do to preserve their religion as a result of their experience during the captivity?
3. What was their attitude toward being a politically free nation?
4. What were their ideas concerning religious freedom?
5. How did Mattathias show his convictions concerning freedom of conscience?
6. What opportunities did the Jews have to learn about their neighbor nations by being subject to them?
7. What was one striking way in which the Jews taught something of their religion to foreign nations?
8. Why was the Greek language chosen to write the Old Testament in?

9. Show the value of the selection, of the Greek language, by the extent of Alexander's conquests.

By way of Summary.—10. How did the Jews become a subject people?

11. Under what conditions did they consent to become a subject people?

12. Under what conditions were they unwilling to remain a subject people?

13. Then, how did the period "Foreign Supremacy" teach them the value of their earlier liberty?

LESSON II.

THE MACCABEES (Continued.)

In this lesson we shall study how the Jews gained their independence and the principal events leading up to that independence.

Judas Maccabees.

No sooner were the remains of Mattathias buried in the family sepulcher at Modin, than Judas, aided by his brothers, raised an army and drove out the enemies of his people, punished the transgressors of the law, and purified the land from idolatry and pollution. Appolonius, a Samaritan general, with a strong army marched against him, but was slain and his army defeated. Soon after, Seron, a general of Coelesyria, with a still larger army went up against Judas, but through the desperate valor of the courageous Jew, this army was repulsed and destroyed. Note 1. Finally, under the direction of Lysias, an army numbering 47,000 essayed to conquer Judas and his small band of followers, but they also were defeated.

The land of Jerusalem was at this time forsaken and uninhabited like a wilderness. Judas with 3,000 faithful followers, now took up a stronghold in the mountains about twenty miles from the city. While encamped here, through a master stroke of generalship, he totally routed the Syrians, captured immense spoil, and obtained possession of a large supply of military stores. The following year, 65,000 men were sent against him, but this vast army was also defeated.

The victorious Jews now took possession of their ancient capital, Jerusalem. They cleansed and renewed the city, repaired the temple, and restored the Mosaic ritual. The success of Judas roused and angered the surrounding heathen population, who formed a conspiracy to destroy their ancient foes,

the Jews. Judas had at his command about 11,000 men which he divided between himself and his brother, Simon. With these two armies, they marched through the land; everywhere gaining battles, capturing cities, and gathering strength. These battles rivalled in brilliancy the victories of Joshua, Saul, and David.

The Jews Appeal to Rome.

On the death of Antiochus, king of Syria, Lysias and Philip both contended for the throne. Civil war ensued, and a new king, Demetrius, gained the ascendancy. Soon after, the Jews were embroiled in a desperate struggle with this new king. On three separate occasions, Demetrius dispatched armies to disperse and humiliate the Jews, but each time the gallant Maccabees defended themselves. Finally, fearing that the Syrian forces would ultimately overpower and destroy them, an embassy was sent to Rome to invoke her protection. The Roman senate received with favor the Jewish ambassadors, and promised them support; but in the meantime, Judas' forces had been reduced to eight hundred men.

At this critical time, the Syrian general with an army of 22,000 well trained soldiers encamped against Jerusalem. The lion-hearted Judas, with the merest shadow of an army, gallantly and stubbornly contested the field from morning till night, but at last, hemmed in on all sides, he fell a martyr to his country. Thus was ended the heroic career of Judas Maccabees.

For six long years, he had met and defeated every foe. He had recovered and fortified the Holy City, restored the temple worship, trained and transformed his people into a band of brave and heroic men. "A greater hero than he never adorned an age of chivalry." Judas was not only mighty in war, but was a statesman, revered and honored for his wisdom and virtues as well as for his military courage. We know but little of his private life. He evidently had no time for what the world calls pleasure. His career was a stormy one, full of rough and dangerous places. The ambition of his great soul was to shake off

the Syrian yoke, to redeem his native land from the blight of heathenism, and to restore the worship of Jehovah; and when he fell, at last exhausted, a nation mourned for him as did David mourn for Jonathan, saying "how is the valiant fallen?"

Jonathan Maccabees.

After the death of Judas, the patriotic party which he so gallantly led, soon became wholly disorganized and it was only through unparalleled suffering, that they were led to renew the conflict. They finally prevailed upon Jonathan, the youngest son of Mattathias, to accept the command of the army.

Jonathan made no attempt to maintain himself in the open country, but retired to the lowlands of the Jordan. Here he gained some marked advantages over his adversary, Bacchides. Following this for a period of two years, the Jews were undisturbed.

During this interval, they grew rapidly in strength and influence. Their opportunity came, however, when a quarrel arose between Alexander Balas and Demetrius I. over the Syrian throne. Both of these princes made most liberal overtures to Jonathan in order to secure his aid in this conflict. Jonathan refused the liberal offers made by Demetrius, and fought with Alexander who was finally victorious. Alexander's success led to the speedy elevation of Jonathan—who was made High Priest by the king, which event was publicly celebrated at the Feast of the Tabernacles. Through the varying fortunes of state, Jonathan grew steadily in influence and power until finally he had at his command nearly 40,000 men; but in the hour of his greatest strength, he fell a victim to the treachery of Tryphon, who lured him into the city of Ptolemais and finally had him put to death.

Simon Maccabees.

Simon, the last remaining brother of the Maccabeen family, placed himself at the head of his people, and effectually

stayed the progress of the Syrians. He was skillful in war and distinguished for his prudence and wisdom. Through him, the object for which his family had fought so gloriously and thus far in vain, was finally consummated. In the year 143 B. C., the Jewish independence was formally recognized. Simon executed the laws with impartiality, repaired the temple, restored the sacred vessels, and secured peace and prosperity to his people. Abundance prevailed on every side; the land made desolate by the ravages of war, now rejoiced with plenty, and again every man sat under his own vine and fig tree in safety. Population increased, wealth poured into the capital, and once more the temple and city of Jerusalem was richly adorned. Simon also met with a violent death. Together with two of his sons, he was treacherously murdered by his son-in-law, Ptolemy.

The rule of the Maccabees lasted 30 years. One by one the sons gave their lives for their country. "The sacrifice of the family was complete, and probably history affords no parallel to the undaunted courage with which such a band dared to face death in the maintenance of a holy cause, a result so worthy of sacrifice. The Maccabees inspired a subject-people with independence. They found a few personal followers, and they left a nation."

Maccabeen Independence.

They were the founders of the Asmonean princes, who ruled in Judea both as kings and High Priests. John Hyrcanus, the first of these kings, reigned 29 years. He threw off the Syrian yoke, and the Jews enjoyed complete independence. During his time, the ancient limits of the Kingdom of David were nearly restored. He it was who built the tower of Antonio. He was succeeded in the year 108 B. C. by his son, Aristobulus, a weak and wicked prince, who assassinated his brother and starved his mother to death in a dungeon. He was followed by Alexander Jauneaus, who died after a troubled reign of 27 years. His widow, Alexandria, ruled for the nine succeeding years. Hyrcanus,

canus II then ascended the throne. He was a feeble and unfortunate ruler. During his time, the temple was robbed of its treasure and desecrated by foreign intruders.

Note 1.—When Judas with a few weary and scantily fed followers confronted Seron with his numerous and imposing army, he stood before his men and with noble and soldierly eloquence, inspired them until they fought with super-human courage. The following will serve to illustrate his power: “My fellow soldiers, no other time remains more opportune than the present for courage and for contempt of danger. Conquests of enemies are not derived from multitudes in arm, but from the exercise of faith in God. We have the plainest instances of this in the lives of our forefathers, who, by their righteousness, and the chivalrous defense of their laws and their children put to flight many ten thousands. Innocence is the strongest army.”

References :

Same as previous lesson.

Review Questions :

1. What three things did Judas do after he had secured an army?
2. What evidence have we that the Jewish army was possessed of great courage?
3. What was the condition of Jerusalem and the surrounding country at this time?
4. How did the Jews get possession of Jerusalem?
5. What did they do after getting possession of Jerusalem?
6. What effect did Judas's success have on the surrounding tribes?
7. How did Judas meet this conspiracy?
8. Why did the Maccabees send an embassy to Rome?
9. Relate the account of Judas' death.
10. What was the effect of Judas' example and leadership on his followers?
11. What reasons have we for regarding Judas as a hero?
12. What is the difference between a moral and a military hero?
13. What effect would a career full of rough and dangerous experiences have on an otherwise strong character?
14. What was Judas' great ambition?
15. Did he live to realize his ambition?
16. What effect did Judas' death have

on his people? 17. Who succeeded Judas as commander of the army? 18. What was Jonathan's success largely due to? 19. Relate the circumstances under which Jonathan was killed. 20. Under whose leadership did the Maccabees secure independence? 21. Describe the conditions that prevailed in Jerusalem after this independence. 22. What is said concerning the efforts and sacrifices of the Maccabean family? 23. Give a brief account of the Maccabean Independence after the death of Simon. 24. What was it that inspired this people to contend so heroically for their independence?

LESSON III.

HEROD THE GREAT.

Origin of the Herodian Family.

The Maccabees, or Asmoneans as they are also called, had ruled the Jewish nation for over a hundred years. The reign of this notable line of princes and priests was brought to a close through civil strife between the two sons of Alexander Jaunacus after the death of their mother Alexandria.

Hyrcanus, the elder brother, a weak indolent character, had succeeded to the kingdom, and also the high priesthood, but was soon forced to resign his political power by Aristobulus his more energetic brother.

Hyrcanus would, doubtless, have been content with the high priesthood which was left him had it not been for the agency of one Antipater, a crafty young Edomite, a descendant of Esau, and close friend of Hyrcanus, who was then in Jerusalem receiving his education. With cunningly laid plans for his own advancement, Antipater urged Hyrcanus to rebellion and brought on a civil conflict that lasted till leading men of the nation urged the Romans to interfere and settle the difficulty.

It was in the year 63 B. C. that Pompey, the Roman General commanding in the East, made his appearance in Jerusalem to put an end to the contention between these brothers. This he did by getting possession of the country by craft, storming the Temple, which held out for Aristobulus, throwing down the defenses of Jerusalem, setting up Hyrcanus as ruler and highpriest, and making the country tributary to Rome.

This in itself would have been sufficient to beget for Pompey and his nation the enduring hatred of the Jews, but further insult was added by Pompey and his staff entering the Holy of Holies of the Temple, and profaning that sacred place.

Thus commenced the rule of the Romans over the Jews, which after over a century of hatred, rebellion, and turmoil culminated in the total destruction of Jerusalem and the final dispersion of the Jews in the year 70 A. D.

Antipater was a skilful politician, shrewd and unscrupulous, and in the varying fortunes of the Roman leaders, he always succeeded in advancing his own interests, first as the associate of Hyrcanus, and finally as independent ruler, till the year 43 B. C. when he was poisoned by a follower of the Maccabees who hoped in that way to restore the rapidly declining power of his people. But in this the hopes of the Jews were vain. The scepter had departed from Judah, and a law giver from between his feet, and according to the patriarchal blessing pronounced by Jacob upon Judah, as recorded in Gen. 49; 10, this was to be a sign that the coming of the long looked for Messiah was at hand.

The Herods.

Antipater left three sons and a daughter. Herod, his second son, afterwards called the Great, had, as a young man, only fifteen or twenty years old, distinguished himself as governor of Galilee, under his father. This province was overrun by bandits and religious zealots, that held out against Roman rule. These Herod vigorously put down, executing many of them, which brought him into conflict with the Jewish Sanhedrin, the supreme council that had always held exclusive rights of life and death.

After the death of his father, Herod, with his brother, was made tetrarch of Judea, but in the year following, 40 B. C., he was forced to flee on account of an invasion by the Partheans under Antigonus, son of Aristobulus, who claimed the throne. Making his way to Rome, Herod laid his case before the Senate, and was appointed king of Judea, and given command of some forces with which to establish his authority. By the year 37 B. C., Herod had routed his enemies and established himself as king. In the meantime he had put away his wife Doris and her son Antipater, and had married Mariaume, grand-

daughter of Tyracanus, the former high priest and friend of his father. She is said to have rivaled the notorious Cleopatra in beauty, and while Herod doubtless married her to gain favor with the Jews, and to establish a semblance of authority as their king, it is evident that he loved her passionately, as he is said to have become almost permanently mad with grief after his insane jealousy caused him to put her to death.

Fortunately for Herod he was absent on an expedition in Arabia when the final struggle took place between Antony and Octavius, the rival Emperors of Rome, and was not obliged to take sides, or he would have doubtless favored Antony and a losing cause. As it was he presented himself before the victorious Octavius, and through the favorable impression he created, was confirmed in his former authority and granted further privileges. The remainder of Herod's reign was untroubled by any serious external disturbances, but conditions in his own kingdom, and especially in his own family, were always presenting difficulties that required all his skill to overcome.

Herod's position was one of extreme difficulty owing to the intense hatred of his subjects for the Romans and their heathen customs, which frequently manifested itself in fanatical rebellion against encroachments on their time-honored privileges. Herod usually made these outbursts of zeal for the Law a pretext for the execution of many of the leading spirits, and the confiscation of their property, either to enrich his own treasury or to pay the heavy tribute levied upon his kingdom by the Romans. He held the religion and traditions of the Jews in contempt and catered to their wishes only for political purposes. He held them in subjection more through the vigor with which he quelled their outbreaks than through any respect they had for him. He surrounded himself with foreign mercenaries and polluted their cities by the introduction of heathen games and in some cases with heathen worship.

The venerable position of high priest which had always been occupied by a legal descendent of Aaron, was degraded to a political office filled by whoever Herod saw fit to appoint.

Internal Improvements.

When not harrassed by war, Herod devoted himself to building up his kingdom and in some instances to the improvement of the conditions of the people. Among the more notable works which he undertook, was the building of a coast town of great magnificence which he named Caesarea in honor of the Roman Emperor. At enormous cost he constructed artificial breakwaters to supply the harbor facilities which nature had not provided on the coast of Palestine.

After much persuasion, and after the material was on hand as a guarantee of good faith, the Jews consented to allow him to remove the temple that had been erected after the exile and to construct one of great splendor in its stead. This was the temple in the courts and porches of which the Savior ministered.

It was commenced in the year 20 B. C. and while the temple proper was only about a year and a half in building, additions to it were constantly made, until in the days of the Savior the Jews claimed that forty and six years had it been in building. In addition to these Herod had constructed for himself stately palaces in Jerusalem, Jericho, and other places.

Herod manifested few elements of greatness except as a political schemer and despotic tyrant. His reign was marked by extreme cruelty, and his hands were reddened by countless murders, perpetrated for political purposes or for personal vengeance. Knowing how little claim he had to the throne he occupied, and the deep hatred he had engendered by his cruelty, his later years especially were haunted by a jealous dread of someone who would dispute his right to the throne. Toward the close of his life this fear became almost insanity and extended to many members of his own household. Hyrcanus the grandfather of his wife Mariaume fell a victim to it, then her brother, and finally Mariaume herself. She left two promising sons but when Herod saw the favor with which they were received by the Jews and the hopes entertained of restoring through them the reign of the Maccabees, they too fell victims to their father's jealousy. Only a few days before his own

death Herod ordered the execution of his oldest son Antipater whom he had recalled from exile.

At this time he was enduring the tortures of a slow death from a loathsome disease but was not so far gone but that all his jealous hatred was aroused when he heard from the Wise Men that one had been born who was king of the Jews. After enquiring diligently where this promised king was to be born, he sent to Bethlehem and had slaughtered all the children two years of age and under, vainly hoping in that way to make sure of destroying this new king.

Knowing that his subjects were only waiting news of his death to manifest their joy, he determined to change that to mourning, and maliciously ordered the execution of a number of prominent Jews to insure it.

Successors of Herod.

Herod had in all ten wives. Archelaus a son by Matthace, a Samaritan woman, succeeded his father as king of Judea. He manifested so many of the evil traits of his father that he was soon deposed and a Roman procurator appointed in his place. His ascension to the throne caused Joseph and Mary to change their plans and return from Egypt to Nazareth instead of Bethlehem.

Herod Antipas was a full brother of Archelaus and was made ruler of Galilee. He first married an Arabian woman, but put her away to marry Herodias his brother Philip's wife and his own niece. He it was that executed John the Baptist and was ruling in Galilee during the ministry of the Savior.

Philip another son was made ruler of the region north-east of the sea of Galilee.

Pontius Pilate had been procurator for some years at the time of the Savior's ministry though Antipas continued as tetrarch of Galilee. In the year 70 A. D. the continued rebellion of the Jews brought down upon them the force of the Roman army under Titus, Jerusalem was destroyed and the Jews finally dispersed.

References:

Smith's Dictionary of the Bible, Vol. II.
Jewish Encyclopedia, Vol. VI.

Review Questions:

1. Who was Hyrcanus? 2. What were his characteristics? 3. Why were the people of Judea obliged to call on the Romans? 4. Tell what you know of Antipater. 5. What was the result of Pompey's appearance in Jerusalem? 6. What effect on the Jews did Pompey's conduct have? 7. What was the final result to the Jews, of the Roman rule? 8. Explain what is meant by the "Scepter departing from Judea and a law giver from between his feet." 9. Who was Herod the Great's father? 10. What reason have we for believing that Herod possessed considerable executive ability? 11. What was the Jewish Sanhedrin? 12. What claim did Aristobulus have on the throne of Judea? 13. What was the result of the contest between Aristobulus and Herod? 14. What possible advantage came to Herod through his expedition to Arabia? 15. Why was Herod's position as king a very difficult one? 16. Why did the Jews especially hate Herod? 17. What did Herod do in the way of internal improvements? 18. What connection had he with the rebuilding of the temple? 19. What marked his reign? 20. What was Herod's extreme wickedness and cruelty due to? 20. What were some of the last acts of this cruel monster? 21. Give an account of his death. 22. What was the chief defect in Herod's character?

LESSON IV.

JOHN THE BAPTIST.

Parentage of John.

John the Baptist is one of the most striking figures in history, and a prophet signally honored of the Lord. Jesus himself said of him: "This is he of whom it is written, 'Behold I will send my messenger before thy face, which shall prepare thy way before thee.'" (Malachi 3; 1.)

"For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist."

By both of his parents he was of priestly descent. His father, Zacharias, belonged to one of the twenty-four courses of priests that, in their turn, ministered in the temple, while his mother, Elizabeth, was of the daughters of Aaron. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Notwithstanding their upright lives and earnest prayers they had, till now, been denied what to a devout Israelite was the most priceless gift—that of offspring. They were both growing old and had doubtless ceased to hope that it would ever be theirs.

The Annunciation to Zacharias.

It was when the good priest Zacharias approached the altar of incense in the temple, there to make the usual offering to the Lord, that an angel stood before him and announced that his prayers had been heard; that his wife Elizabeth should bear him a son whose name should be John; that his own heart should be glad, and that many would rejoice at his birth. "For he shall be great in the sight of the Lord, and shall drink nei-

ther wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."

This promise seemed so improbable to Zacharias, that he demanded a sign, whereby he might know its truth, whereupon the angel announced himself as Gabriel, who stands in the presence of the Lord, and as a sign, and also as a reproof for his doubts, told Zacharias that he should be dumb till the fulfillment of the prediction.

After the completion of his duties in the temple, Zacharias returned to his home in the hill country of Judea, which we suppose, was either in Hebron or Jutta.

The Meeting of Mary and Elizabeth.

In the meantime the same angel had made his announcement to Mary, who was to become the mother of the Savior, and also informed her of the blessing conferred upon her cousin Elizabeth. Mary hastened from her home in Nazareth to the hill country of Judea to confer with her cousin upon these marvels, which they could only partially comprehend. As she approached Elizabeth there was further divine manifestations by the unborn messenger acknowledging the presence of his unborn Master. "And Elizabeth was filled with the Holy Ghost." It was then that Mary, under divine inspiration, uttered her beautiful song of thanksgiving.—Luke 1; 46-55

Birth and Ordination of John the Baptist.

Eight days after the birth of the Baptist, which took place six months before that of the Savior, he was taken before the priest to receive his name. Anxious relatives would have him named after his father, and protested when Elizabeth told them his name was to be John. By signs they asked the father about it, who wrote on a tablet, "His name is John." Then it was that his tongue was loosed, and he burst forth into prophecy regarding the coming Redeemer, saying: "And thou, child, shall be called the Prophet of the Highest; for thou

shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins."

From the Doctrine and Covenants we learn that it was on this occasion that John was ordained for his work by an angel of the Lord.—Sec. 84; 28.

As is the case in the life of the Savior, we search in vain for further information to satisfy our longing concerning the youth of this wonderful child. Luke disposes of it in one short paragraph. "And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel."

Ministry of John the Baptist.

Ancient Israel had rejected the counsels of the Lord, and his prophets, and for nearly five hundred years the heavens had been closed. No prophet had arisen to give them the mind and will of the Lord. As is always the case, "Where there is no vision, the people perish," (Prov. 29: 18) the Jews were no exception; they were walking in the dark, and had gone astray. Their religion had degenerated into a spiritless observance of the letter of the Mosaic law, and technical attention to its manifold details was a cloak to cover a multitude of sins. The world was spiritually dead, but there was intense expectancy that great events were about to happen. Many were looking for the advent of the long promised Messiah, and doubtless had not forgotten the miraculous signs that attended his birth. Little wonder then that the "voice crying in the wilderness" should come as a sensation and that multitudes of all classes hastened to the Jordan to hear the message.

When the period of his retirement and preparation was ended, the new prophet came from the wilderness to the borders of the Jordan, where he could most readily come in contact with large numbers of people, and at the same time perform the new rite of baptism for remission of sins, for which he had been ordained. He was clothed in a coarse garment woven from camels' hair, held in place by a leathern girdle. Without fear, asking no favors, and a glow with a holy zeal for

his mission he startled the world with his message: "Repent ye, repent ye, for the Kingdom of Heaven is at hand." In addition to his doctrine of repentance and baptism which many accepted, he testified to the coming of the Messiah saying: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoe I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

"And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."

After his temptation Jesus again returned to the Jordan, and John the Baptist, seeing him making his way through the crowds, bore testimony of him saying, "Behold the Lamb of God, which taketh away the sins of the world."

Imprisonment and Death of John.

John continued his ministry after this, and we read of him baptizing at Aenore, near to Salem, because there was much water there; but his mission was about closed. He had incurred the displeasure of the haughty Herodias, the undivorced wife of Philip, now living with Herod Antipas whom he had boldly rebuked for that sin. At the instance of Herodias, John was cast into a lonely prison on the east side of the Dead Sea, where he was confined for some time.

It was while confined in this prison that John sent two of his disciples to inquire of Jesus if he were the Christ, or if they should look for another. It is difficult to understand this message, whether doubts had crept over the mind of John during his long imprisonment, and he had begun to wonder why Jesus delayed declaring himself, or whether the inquiry was for the benefit of his disciples. However it was, Jesus replied by telling the messengers to report to John the miracles they had witnessed and to tell him that to the poor the gospel

was preached, well knowing that John would draw the proper conclusion. Then for fear that his own disciples might misjudge John, he bore his powerful testimony to the prophet already alluded to, and found in Luke 7: 24-28.

Herod Antipas, with his guilty conscience, evidently feared the influence of the Baptist and considered him possessed of supernatural power. He seems to have intended merely to keep him where he would not annoy him with his bold reproof, but the hatred of Herodias was deeper and she waited an opportunity to get the Baptist into her power. This opportunity came when Herod was giving a birthday feast to some of his nobles. Salome the daughter of Herodias pleased him with her dancing and in his enthusiasm, and, no doubt under the influence of wine, he promised her anything she asked. After consulting her mother she asked for the head of John the Baptist. Herod was sorry, but for his oath's sake sent and had the prophet executed and his head brought to the damsel on a charger. His disciples secured his body and laid it in a tomb.

On the 15th day of May, 1829, John the Baptist came again to earth, and conferred upon Joseph Smith and Oliver Cowdery the keys of the Aaronic Priesthood which he held. The words of this restoration will be found in Doc. & Cov. Sec. 13.

Review Questions:

1. What did Jesus say of John the Baptist? 2. Who was John's father? 3. What were the duties of Zacharias? 4. What is said of the character of John's parents? 5. Who was the messenger that announced the birth of the Baptist? 6. What did this messenger say concerning the child? 7. How did Gabriel view Zacharia's request for a sign? 8. How was it granted? 9. Where was the home of Zacharia and Elizabeth? 10. Tell of the meeting of Mary and Elizabeth. 11. Relate the circumstances that attended the naming of John the Baptist. 12. What other ordinance was performed at that time? 13.

Give your authority. 14. What is said of the youth of John? 15. Why did he retire to the wilderness? 16. What was the special mission of John? 17. What was the condition of the people at the beginning of John's ministry? 18. Tell of the baptism of Jesus. 19. What reasons have you for believing that John baptized by immersion? 20. Tell how the death of John was brought about. 21. What message did John send to Jesus from prison. 22. What was the reply and testimony of Jesus? 23. What mission did John perform in our day? 24. When? 25. Quote his words.

LESSON V.

PETER THE ROCK.

Peter's original name was Simon, the two being frequently joined into Simon Peter. Jesus gave him the name of Cephas—a stone—at their first meeting on the banks of the Jordan. He was the son of Jonas, and a brother to Andrew. He and his brother were partners with James and John as fishermen on the Sea of Galilee. His early home was in the village of Bethsaida (house of fishing) just north of the lake, but later he seems to have resided in Capernaum, where he frequently had the honor of entertaining the Savior and his disciples. Details are meager in the New Testament regarding the lives of any of the apostles, and we are obliged to rely on fragments, but by putting these together in the case of Peter we can construct quite an interesting and connected story. Peter is generally referred to as an unlearned fisherman, and it is true that he, like most of Christ's followers, was one of the common people, though not without considerable education on that account. Jewish custom almost enforced quite a thorough study of the law, and the probabilities are that Peter as a Hebrew lad was far more familiar with the Scriptures and the history of his people than is the average boy at the present time.

In Acts 4: 13 we read that when the rulers perceived that Peter and John were unlearned and ignorant men they marvelled; but this no doubt means that they were unlearned in the technicalities of the law in which their accusers prided themselves but not necessarily that they were without education. All of Peter's speaking and writing display a thorough acquaintance with Hebrew Scripture, which at that time was the one great source of learning.

The New Testament tells us very little of the home of the great characters with whom it deals. No mention is made of the wives or families of most of them, though that fact does

not justify us in concluding that they were not men of families. Perhaps Paul was not married. This and the fact that, of necessity, so little is said of marriage in the New Testament, misled many in later years and caused them to think that they could lead holier lives by not marrying. This is a grave mistake and one that became more noticeable as the light and authority of the Gospel was taken from the earth.

In the case of Peter we know that he was a man of family. In Matt. 8: 14, 15, we are told that Jesus healed Peter's wife's mother. The little child that Jesus led by the hand into the midst of his disciples in order to impress his lesson of humility as recorded in Matt. 18: 1-6 was perhaps one of Peter's as the event seems to have occurred in Peter's house when they were resting from their return journey from the mountain of the transfiguration. Paul mentions the fact that Peter was accompanied by his wife on his missionary journeys. (I Cor. 9: 5.) Tradition tells us that her name was Perpetua and that she was the mother of children.

Call of Peter and His Position in the Church.

After "the temptation" Jesus returned to the Jordan where John the Baptist bore witness of him saying: "Behold the Lamb of God which taketh away the sins of the world." Andrew and John standing by heard this testimony and followed Jesus: "And when Jesus beheld him, he said, 'Thou art Simon Jesus; 'And when Jesus beheld him, he said, 'Thou art Simon the son of Jonas; thou shalt be called Cephas; which is, by interpretation, a stone.'" Peter accompanied Jesus and the other two disciples to Galilee, but seems after this to have returned to his occupation of fishing—as we read in Mark 1: 16, 17, of a more formal call after which he probably spent his entire time in the ministry.

He received his formal call to the apostleship on the Mount at the time of Christ's wonderful sermon. From that time on Jesus, it appears, commenced the preparation of Peter, James and John for the positions for which he intended them—that of the three presiding high priests according to the order of the priesthood which we have today. A number of

circumstances justify this view. At the raising of the daughter of Jarius at Capernaum, these three accompanied Jesus and witnessed the miracle. At Caesarea, Philippi, Jesus secures from Peter his remarkable testimony and then tells him that he will confer upon him the keys of the kingdom with power to bind, or seal, on earth and in heaven. (Matt. 16: 19.) This was undoubtedly the same authority that was conferred upon the prophet Joseph and his associates as recorded in the Doc. and Cov. Following this designation of Peter as the one to hold the keys of authority in that dispensation—and the Lord tells us there is but one on earth at a time to hold this power—Peter, James and John accompanied Jesus unto the mountain, where he was transfigured before them and where they were visited by Moses and Elias. Matt. 17: 1-9. This event reminds us forcibly of the coming of Moses and Elias to the Kirtland temple in this dispensation. (Doc. & Cov. 110: 11, 12.) The keys of the higher or Melchisedek priesthood had been taken from the earth with Moses. (Doc. & Cov. 84: 25), and it was perhaps on this occasion that they were restored. We at least have conclusive proof that they were held by Peter, James and John from the fact that they came and conferred them upon Joseph Smith and Oliver Cowdery some time in June, 1829.

His Character and Labors.

No character in the New Testament is painted in more life-like colors than that of Peter. We see him just as he was. Neither in his own writings nor in the Gospel of St. Mark, who is known as the disciple, companion, and interpreter of Peter, is there any attempt to hide his weaknesses.

His life naturally divides itself into two periods which are in striking contrast to each other. The first was a period of preparation under the somewhat severe discipline of his master; the second that of his ministry when, in ripened wisdom, and under the endowment of the Holy Spirit, he entered upon the discharge of the high commission he had received from the Savior.

The characteristics manifested in the two periods are almost as different as would be expected in different individuals.

When he first came to Jesus as a disciple he was crude and undisciplined. Always loyal and kind hearted, but rash and impetuous. These traits are shown on a number of occasions, and in some cases were severely rebuked by the Savior. On the occasion referred to at Caesarea Philippi, recorded in Matt. 16: 21-23, Jesus was speaking of his approaching agony, when Peter protested that such things should be far from Him. Jesus answering said: "Get thee behind me Satan; thou art an offence unto me; for thou savourest not of the things that be of God, but those that be of men."

On the evening of the Last Supper when Jesus proceeded to wash the feet of his disciples, Peter again protested against what he thought was an undue humiliation to his beloved Master, but when told that he could have no part with him unless he submitted, he immediately went to the other extreme and proposed that Jesus wash also his hands and his head.

On the same evening when Jesus warned them all that they would be offended because of him, Peter, as usual, was the first to protest. "Although all shall be offended, yet will not I." Then it was that Jesus warned him that Satan desired to sift him, saying, "Verily, I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." Again Peter protested, "If I should die with thee, I will not deny thee in any wise." Yet before the night was past he had done that very thing; three separate times had he declared that he did not know Jesus. Then when he heard the warning crow of the cock and caught the reproving look on the face of his Master, he realized what he had done, and went out and wept bitterly. See Mark 14: 66-72. On account of this incident in the life of Peter and also the one that brought him into temporary collision with Paul at Antioch some years later to which reference will be made further on, some writers refer to him as the cowardly Peter.

Review Questions:

1. Give the statement of the lesson concerning Peter's name. 2. Where was his early home? 3. From what source do we obtain information concerning his life? 4. What about this Apostle's education? 5. What is the meaning of the expression "unlearned?" 6. What position did he occupy in the church? 7. What goes to show this? 8. Was Peter married? 9. How do you know? 10. Did he have children? 11. How do you know this? 12. What significance attaches to the appearing of Peter, James and John to the Prophet Joseph? 13. Give the account of the daughter of Jairus? 14. Relate the story of Christ's transfiguration. 15. What is said here of the New the others? 16. Into what two parts is his life divided? 17. Name them. 18. What is said regarding the differences between them? 19. What was Peter's state when he first came to Jesus? 20. How do you account for this? 21. Name an instance where Jesus rebuked the apostle. 22. Name another. 23. Give the story of Peter's denying Christ.

LESSON VI.

PETER THE ROCK (Continued.)

His Courage.

Such a conclusion is not justified by the facts, and is as wide of the truth as the one that leads the same unenlightened writers to call Adam an old sinner, and to charge him with being the cause of all our troubles. At this period in his life Peter was undoubtedly hasty and impulsive, but he was never cowardly. Doubtless the Lord permitted him to stumble into error that a necessary lesson might be deeply impressed not to be boastful in his own strength and to teach him caution, but had fear been the cause of it he would not have been there at all but would have escaped with the others from the garden and not have run the risk of venturing into the hands of his enemies. It appears to us that it was not his own safety he was concerned about but the fear that they would expel him from the palace and thus prevent his being near his master in the hour of danger that prompted his denial. He showed no cowardice when the mob came to arrest Jesus, but with drawn sword threw himself between the mob and his Master, and smote off the ear of the servant of the high priest. On later occasions he manifested the greatest courage, boldly declaring to the assembled rulers that he would obey God rather than man. Acts 4: 18-21. In response to the question of Jesus, "Whom do ye say that I am?" Peter was the first to respond, "Thou art the Christ, the son of the living God," and we certainly believe that he would have been the last to deny that testimony, had he realized what he was doing. He would have laid down his life for that testimony of his Redeemer.

Chief of the Apostles.

After the ascension of the Savior, Peter assumed his position as chief of the Apostles, and with his associates waited in

Jerusalem till the fulfillment of the promise to send the Comforter. While journeying with Jesus, Peter with his companions had frequently taxed the patience of their Master by their failure to comprehend the nature and spirit of his mission, but a wonderful transformation is noticable when in the midst of the manifestations of Pentacost with his acquired wisdom and under the inspiration of the Holy Ghost, he stands forth and with the logic and eloquence of a trained orator delivers such a powerful discourse on the principles of the Gospel that three thousand converts were added to the Church on that single occasion.

From this time forward, Peter's labors were accompanied by remarkable manifestations of divine power. At the gate Beautiful of the temple he and John caused one who was crippled from birth to walk and leap for joy. From prison they were delivered by an angel of the Lord. At the rebuke of Peter for their deception Ananias and Sapphira dropped dead and in the case of Dorcas he was able to raise the dead through the power which he held.

Gentiles to Receive the Gospel.

During the ministry of the Savior the labors of his disciples had been confined to the house of Israel though it had been prophesied soon after his birth that he was "a light to lighten the gentiles and the glory of his people, Israel." Even at that time the Lord was preparing Paul for his great mission to the gentiles but it was reserved for Peter through the authority which he possessed to open the door through which so many entered the fold of Christ. Peter in common with all Hebrews had been taught from youth that a gentile was Levitically unclean, and that to associate with them or enter into their habitations meant defilement. The Savior in his discourses and by his example had done much to disabuse the minds of his disciples of these prejudices, but it required a direct manifestation to prepare the mind of Peter for what no doubt seemed to him such a radical step as admitting gentiles to the privileges of the Gospel without compliance with the rites of the Mosaic law. This was done through the vision

given Peter at Joppa and the results show he was quick to grasp its import, to receive Cornelius into the Church, and to declare the new doctrine that God is no respecter of persons. "But in every nation he that feareth him and worketh righteousness is accepted with him." Acts, Chap. 10: 35.

On his return to Jerusalem we find Peter eloquently explaining and defending his course, even to the convincing of his brethren who rejoiced with Peter that the Lord had shown such favor to the gentiles. This question of admitting gentiles to the Church without circumcision remained a matter of controversy, however, and there was a strong party in Jerusalem that held out for the observance of the Mosaic law. Later it became the occasion of a somewhat serious difference between Peter and Paul at Antioch wherein there appears an inconsistency in the character of Peter that is hard to explain. On a visit to Antioch Peter had associated freely with the Saints making no distinction between Jewish and gentile converts till certain ones came from Jerusalem who belonged to the party of the circumcision, then we are told that Peter withdrew from the gentiles. This angered Paul who was jealous of the rights of his gentile converts, and he tells us that he rebuked Peter to his face "because he was in the wrong." As before stated, the incident is hard to explain, and seems to show a weakness on the part of Peter, but we must remember that we have but one side of the controversy and that Peter may have had reasons for his action that we know not of.

Why James Presided.

On a later occasion when this same vexatious question of circumcision was up again, we find James presiding over the council and rendering the decision, and some have argued from this that James and not Peter was the head of the Church; but the fact that James presided over the council during the discussion of this question is easily explained on the ground that Peter was an interested party. We might say that Peter was on trial for admitting gentiles to the Church without circumcision and, hence, could not judge his own case.

Further than the incidents here set forth it is impossible

to follow definitely the labors of Peter. Tradition says he visited Rome and the Roman Catholics claim him as the founder of their church, but unless the Babylon mentioned in I Peter 5: 13, means Rome, there is no direct evidence that he was ever there. Tradition also tells us that he died a martyr to the cause he had so ably defended, by being crucified, and that considering himself unworthy of a death so much like his Master, he asked to be crucified with his head down. The fact that Jesus had predicted this manner of death for him, strengthens this tradition. (John 21: 18, 19.)

Peter was not an extensive writer and aside from the writings of his son Mark as he calls him, who was his close companion and whose book is sometimes called the Gospel of Peter, he left us very little. His two splendid epistles breathe a broad-minded and generous spirit. They are the ripened fruit of a life of varied experiences and much trial. Their rich wisdom, deep penetration and mellow richness are the best evidences of the sanctifying influence of the spirit of the Gospel upon human impulse and passion.

Review Questions:

1. What conclusion is sometimes drawn from this last incident?
2. Is it justified?
3. What statement is made concerning Adam and the fall?
4. Show that Peter was a man of rare courage.
5. Relate the event that happened on the day of Pentacost.
6. What was the effect of Peter's discourse?
7. What happened at the gate Beautiful?
8. What do the names Ananias and Sapphira suggest to your mind in connection with Peter?
9. What is said of the division between Jews and gentiles?
10. What vision did Peter have at Joppa?
11. What did it mean?
12. Who was Cornelius, and how was he converted.
13. What kind of a man was he?
14. What was the burden of Peter's message to him?
15. How can you prove from this incident that baptism is necessary to salvation?
16. What dispute took place between the apostles Peter and Paul.
17. What peculiar circumstance is connected with the death of Peter?
18. What about Peter's epistles?

LESSON VII.

JAMES THE SON OF ZEBEDEE.

Two Jameses.

James is the equivalent of Jacob, and is one of the most common names in the Bible. Owing to the fact that two of the apostles chosen by the Savior bore that name, and that both of them occupied prominent positions, we sometimes fail to distinguish between them. James, the son of Zebedee, was associated with Peter and John in the presidency of the Church, and while our knowledge concerning him is very limited it is more definite and reliable than is the case with the other apostles. His history covers a period of seventeen years—from the spring or summer of A. D. 27, when he was called to follow the Master, till the year 44, when he was put to death by Herod Agrippa I. During only three years of that time—from his call to the ministry to the crucifixion of the Savior is there any continuous history of his life given, then there is a complete silence concerning him in the Gospel narrative till his death fourteen years later.

The other James has a variety of names. He is called the son of Alphaeus or Clopas; the Lord's brother; James the Less and in his later years he earned the title of James the Just. Whether he was advanced to a position in the presidency left vacant by the death of James the son of Zebedee or one of local importance in the Church at Jerusalem we are unable to determine but it is evident from the expression of Paul in Gal. 2: 9, that he, Peter, and John were pillars in the church, and later we find him presiding over a council of the Priesthood at Jerusalem and rendering its decision. Early traditions name him as the first bishop of Jerusalem, but that, if true, might not have the same significance that it has with us. The Priesthood and its authority are always the same but different circumstances sometimes produce differences in organization.

James the Son of Zebedee.

James and his brother John were always closely associated with Peter and Andrew, first as fishermen, in which business they were partners, and later as attendants on their Master in the ministry. It was while thus engaged in fishing on the shores of Galilee with his father and the brethren named that James received his first call to the ministry in 27 A. D. Peter, Andrew and John had met and to some extent become identified with Jesus about six months before this time, on the banks of the Jordan. On this occasion Jesus, attended by the usual crowd, appeared on the beach where the fishermen had spent the night in fruitless toil. After addressing the multitude from Peter's boat, Jesus directs him to pull out into the deeper water and again cast his net. The miraculous draught of fishes secured seems to have been intended as a manifestation, and as a consequence of it, Peter confesses him and the other brethren were ready without hesitation to follow at his call. See Luke 5: 1-11.

In describing this event, Mark mentions the hired servants of Zebedee. From this and the fact that their mother Salome later became an attendant on Jesus and his disciples in their labors and ministered to them of her substance, we judge that the family of James and John were in comfortable circumstances and as pointed out in the case of Peter no doubt had received the benefits of considerable education.

In the spring of 28 on the hills overlooking the Sea of Galilee, James was appointed one of the Twelve Apostles and from that time his name is always associated with that of Peter and John, as the three.

Place in Apostleship.

It was sometime early in their ministry that Jesus bestowed upon these brothers, James and John, the name of Boanerges, or Sons of Thunder. From our traditional ideas of these men and the pictures that most artists give us of their conception of John in particular the name seems inappropriate,

but a number of instances show us the Savior's unerring judgment of the character of men. Peter he immediately recognized as the "rock," Nathaniel as an Israelite in whom there was no guile, Herod Antipas as a fox, etc. In the case of James and John he was not mistaken but recognized the true fire of strong characters.

As in the case of Peter it required experience and severe discipline to modify these traits.

Once when Jesus was journeying to Jerusalem he sent his disciples before him into a Samaritan village to seek entertainment, but the old hatred of the Jews manifested itself when the Samaritans learned that the travelers were on their way to Jerusalem and they refused to receive them.

"And when his disciples James and John saw this they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?"

"But he turned and rebuked them, and said, 'Ye know not what manner of spirit ye are of.'" Luke 9: 51-56.

A little later we find these two brothers offending their fellow apostles by presenting, through their mother, Salome, their ambitious request to sit one on the right hand and one on the left of Jesus in his kingdom, and boldly declaring their ability to partake of the cup of which he was to drink, in order to do it.

Tradition pictures James as a man of fearless courage who met his death as a true martyr and certainly the later actions and writings of John show the heroic grandeur of his character and convince us that it was not necessary for him to sacrifice any qualities of lofty manhood in order to secure the title of the "Apostle of Love." They were both "Sons of Thunder."

As before stated it was about 44 A. D. that "Herod the king stretched forth his hand to vex certain of the Church. And he killed James, the brother of John with the sword."

James the Just.

The first mention of James the Just, or "the Lord's brother" is where he was chosen one of the Twelve in the year 28 A.

D. He doubtless accompanied his brethren and took part with them in the events recorded in the Gospel, though no special mention is made of his name. Paul in I Cor. 15; 7 mentions what seems to have been a special appearance of the Savior to him during the forty days succeeding the resurrection, Cor. 15; 7, and about ten years later (40 A. D.) Paul himself made his acquaintance as recorded in Gal. 1; 19.

A number of incidents indicate that he had been elevated to a position of importance at Jerusalem though whether as bishop or as one of the presidency we cannot determine. In Gal. 2: 9 Paul names him as a pillar in the church and puts his name before Peter's.

Peter tells the brethren to report his miraculous deliverance from prison to James and the brethren. Acts, 12: 17.

About the year 49 A. D. a dissension had again arisen in the church over the question of circumcision, and a council of the Priesthood was called at Jerusalem to settle it. James presided at this council and rendered the decision. Acts 15: 13-29. Whatever the capacity in which James presided whether local or general, there can be no question but that the position he filled was one of authority and importance, and that he headed a conservative faction in the church with strong leanings toward the observance of the Mosaic law. Paul reported to James on his return from his third missionary journey, and was persuaded by him to observe certain rites in order to convince the Jewish brethren that he respected the law, though he stood out bravely against requiring Gentile converts to submit to it. Acts 21: 17-26. Paul conveys the impression that Peter feared to offend this party of the circumcision, and that when certain ones came from James to Antioch, Peter withdrew from associating with the Gentile converts, thus incurring displeasure and a severe rebuke from Paul for what the latter terms Peter's dissimulation.

The importance which these various incidents attach to James has led some writers to conclude that he and not Peter was the chief apostle but that conclusion is unwarranted as explained in the lesson on Peter. James left us the epistle that bears his name addressed especially to Jewish converts. It is

very brief and does not contain much doctrine, but as a beautiful moral exhortation it is not surpassed. We have no authentic record of the death of this James, but a very early tradition relates that he lived to be an old man, that his integrity won for him the title of "the Just," and that he was widely respected by those not of his faith who were indignant at his death. The same tradition tells us that on the occasion of a great feast at Jerusalem the Jewish rulers came to him and requested him to address the multitude from the tower of the temple, and to warn them against forsaking the law for Christ, but that he used the opportunity to bear a powerful testimony that Jesus was the Messiah. This so angered them that they threw him from the temple and then completed his death by stoning.

Review Questions:

1. What important position did James occupy in the church?
2. What does this fact argue in James' favor?
3. How many years was he actively engaged in the ministry?
4. What is the difficult question involved in Gal. 2: 9, 5? With whom was he associated in business?
6. What was his occupation?
7. Give an account of James' conversion?
8. What was his social and financial standing?
9. Relate the circumstances of James' call to the apostleship?
10. What is the significance of the name Jesus gave to James and John?
11. What evidence have we that Jesus possessed a fine judgment of mankind?
12. What reasons have we for believing that the name "Sons of Thunder," given James and John, was appropriate?
13. What evidence is given that these men were of heroic mould?
14. What does the fact that James presided over a council of Priesthood held in Jerusalem and that he rendered the decision argue?
15. If Peter was the president of the Church after the death of the Savior, how can you account for James presiding at this council?
16. In the Epistle of James what statement is associated with the origin of "Mormonism?"
17. What honorable title was finally given to James?
18. What was his last public act?

LESSON VIII.

JOHN THE BELOVED.

Early Life.

While there is nothing more to warrant it than the way in which his name is generally used, we always assume that John was the younger son of Zebedee and Salome, and that he was younger than Peter. His early home was at Bethsaida, near the sea of Galilee, where with his father, his brother, James, and Peter and Andrew, he followed the humble occupation of a fisherman. From the fact that he was on almost friendly terms with the high priest and others at Jerusalem, and that he gives additional details of Christ's ministry in Jerusalem (takes Mary home) some writers have supposed that he must have resided there a portion of his life. As stated in the case of his brother, James, his family seems to have been in fairly good circumstances, and John no doubt received a good thorough schooling, especially in the Law and the Prophets, though the rulers did not recognize him as a rabbi. (Acts 4; 13.) He had no doubt made many journeys to Jerusalem since he was thirteen, (the age at which he could participate) to witness and take part in the great religious festivals of his people, which would supplement his home training, and help to give him those lofty conceptions so apparent in his later writings.

John the Apostle.

When the "Voice from the Wilderness" sounded, John was among the first to obey, and was among those that crowded around the Baptist on the banks of the Jordan. He was standing near when the Baptist pointed out the Lamb of God, and was one of the two to follow Jesus and abide with him that night. (Ref.) What inspiring conversation passed between the

Master and the disciple whom he afterwards loved, we are not told, but there is no doubt that John formed one of the little company that followed the new teacher on his journey to Galilee the next day, and to the marriage feast at Cana where they witnessed the first miracle. Some time, a little later than this, John with his associates received a more formal call to leave their nets and become fishers of men, (Luke 5; 10, 11), after which and until the ascension, John permitted nothing to separate him from his beloved Master.

Ministry with the Savior.

After his call to the apostleship, John with Peter and James, was closely associated with Jesus, who was evidently preparing these three for the responsibilities which would rest upon them after he was gone. As before stated, they were with him at the raising of Jairus's daughter, the transfiguration, and the agony in Gethsemane; but what is more final in settling the question of his position among the apostles is the fact that he, with Peter and James, came in our day and restored the keys of the Melchisedek Priesthood which they held.

In the lesson on James, we have already discussed the significance of the name Boanerges or "Sons of Thunder" which Jesus conferred upon these brothers, likewise to the ambitious request for preference in his kingdom which they presented through their mother, Salome. One other instance where they were reproved for forbidding one not of them to use the name of Jesus (Mark 9; 38.) gives us a glimpse of the spirit of these brothers, but generally speaking John's words and actions indicate a character gentle and refined, though of great strength. John alone gives us an account of the miraculous raising of Lazarus, and also adds some other incidents that show us the close friendship that existed between Jesus and the family of Martha and Mary at Bethany. When the time had arrived for Jesus to make his great sacrifice, he made ready to celebrate the Jewish passover according to the custom, and at the same time to introduce the new covenant in the emblems of his body and blood. To make ready for this Last Supper he sent Peter

and John, and when they were seated at the feast the beloved disciple was so placed that his head could repose on the breast of his Master. As a further evidence of the intimacy between John and Jesus we observe that Peter requests John to ask, who it was that would betray their Lord. That John was in close sympathy with all that Jesus did and said is shown in the lasting impression made upon his mind by the Savior's wonderful utterances upon that occasion, which he has preserved for us in words of sublime beauty. (John 14; 15, 16, etc.) After the solemn ceremonies of the Last Supper, the eleven disciples retired with Jesus to the garden, and the three chief apostles remained near enough to witness his great agony. When Jesus was led a prisoner to the palace of the high priest, Peter and John were the only ones that followed, and John's acquaintance with the high priest seems to have been the means of their gaining admittance; John to the council chamber, while Peter had to be content with remaining in the court with the officers and servants. All through the scenes of that memorable night and the day following John remained as close as possible to his beloved Master, and during the final agony on the cross John was standing near and received from the Savior his last loving commission to be a son to his sorrowing mother. After tenderly laying away the body of their Lord, these friends, whose love for each other grew stronger in sorrow, are found together again when in the early morning of the third day the news came from Mary Magdalene that the body of Jesus was gone. John was first to reach the sepulchre but Peter was first to enter and examine the burial clothes. They went away sorrowing for "they knew not the scripture that he must rise again from the dead," and we next find them back at their old occupation on Galilee. Again John's loving eyes are first to recognize his Master in the gray dawn, but Peter is first to reach him by swimming ashore. (John 21; 7.)

His Labors After the Ascension.

During the forty days that intervened between the resurrection and the ascension of the Savior, John with the other

disciples received from him further important authority and instruction. He it is that records so carefully the promises of Jesus to send them the comforter, and with the other ten he was breathed upon and had hands laid upon him for the gift of the Holy Ghost. After the ascension he with the others tarried in Jerusalem till the day of Pentecost when these promises were gloriously fulfilled. Later we find him with Peter journeying to Samaria to confer upon Philip's converts the Holy Ghost. His request to call down fire upon the Samaritans had finally been granted, but of a kind and in a spirit that John was just beginning to comprehend. With Peter he continued to minister in Jerusalem in the face of the opposition of the rulers, and the persecution stirred up by Saul and others. In the later and shorter persecution under Agrippa I. he had to mourn the death of his beloved brother James. How long, he remained in Jerusalem we cannot determine, but tradition says till after the death of the Lord's mother. Neither can we follow his history with any degree of certainty after that time, except that we know that he was in Ephesus for a time, and that the churches of Asia seem to have been under his care. To them he addresses his Revelation. (Rev. 1:4.)

In Revelation 1:9, he tells us that he was then in Patmos, a small barren island off the coast of Asia Minor, and that he was there "for the word of God and for the testimony of Jesus Christ." Tradition tells us that he had been banished but later returned to Ephesus where he afterwards wrote his Gospel.

While the great mass of tradition that succeeds the record of the New Testament writers is in the main totally unreliable, there are some concerning John that are more than usually well established. These assert that he was in Rome during one of the persecutions of the Christians there, and was thrown into a caldron of boiling oil, from which he escaped unharmed; that he outlived all of his associates and that the belief was current at that time that he was not to die. Among early Christian fathers Polycarp, Papias and Irenaeus claimed to have been his disciples.

The Writings of John.

Naming them in the order in which the best authorities claim they were written, John was the author of 1, Revelation; 2, The Fourth Gospel; 3, Three short epistles.

Revelation means the same as the Greek word "apocalypse," by which it is also known, meaning an unveiling of that which is hidden. The book is written in mysterious symbolic form which can be fully understood only in the light of divine inspiration. It was received and written during John's banishment to the island of Patmos some time during the latter part of the first century. Much of the New Testament was written after this date.

This fact refutes the argument of the opponents of modern revelation, that the book of Revelation closed the canon of scripture and forbade the addition of anything more. (Rev. 22; 18). That passage evidently refers to that particular book. The same expression is found in Deut. 4; 2 and other places.

John's gospel relates many incidents not recorded in the other three, and omits many that are, for the reason that they were well known at the time he wrote. In this sense his gospel is supplementary to the others though that was not his prime object in writing. His object was not so much to give history as to beget faith; to testify to the actual incarnation, death, and resurrection of the Son of God and confute the doctrines and spirit of anti Christ then arising in the churches. It is essentially spiritual in its nature and its keynote is love and Christian fellowship. "He that loveth not knoweth not God, for God is love." No man can love God and hate his brother. "Little children, love one another," etc. We can easily understand that it was written under divine inspiration, and as some writers say, after fasting and prayer. It has been called, "The Holy of Holies of the New Testament;" "God's Love Letter to the World." Of John's three epistles the first is general to the Churches of Asia warning them against evils of Anti-Christ, the second is to an "elect lady," while the third is to one Gaius by Demetrius commending missionaries John had sent out.

Foreordination and Final Mission of John.

In the case of John we have conclusive evidence that in some cases, at least, men are ordained for certain work long years before their advent upon the earth. In the vision given to Nephi, the son of Lehi, six hundred years before John's time, this particular apostle of the Lamb was shown to him and his name given. Nephi was also instructed not to write certain parts of the vision as that work was for John. (See I. Nephi, 14; 18-27)—page 12.

After Peter had received his commission from Jesus and been shown the manner of his death, he turned to his friend John and said, "Lord, and what shall this man do?" Jesus saith unto him: "If I will that he tarry till I come, what is that to thee?" The elders who wrote the closing paragraphs of John's gospel intimate that this need not be understood as a definite promise that John should tarry on earth till Jesus came again, but from other sources we learn that this was John's desire and that it was granted. See Doc. and Cov. Sec. 7. The same blessing was granted to three of the Nephite Apostles as recorded in III. Nephi, 28.

Somewhere and somehow, all unknown to those among whom he moves, free from pain and unburdened by sorrow, save for the sins of the world, still lingers and labors the loving John, "a flaming fire and a ministering angel," ever striving to bring souls unto Christ and prepare the world for the return of his beloved Master.

Review Questions:

1. Who constituted the family of John? 2. Where did they live? 3. What was their occupation? 4. What were John's opportunities for schooling? 5. Relate the circumstances of his first meeting with the Messiah. 6. Give an account of his formal call to the ministry. 7. What position in the church did he occupy? 8. Give reasons for your statement.

9. What name did Jesus give to John and James? 10. Relate circumstances that show it was appropriate. 11. What circumstances show the personal love between John and Jesus? 12. What special duty did Jesus assign to John? 13. What promise did Jesus make his disciples before his ascension? 14. When was this promise fulfilled? 15. Why were Peter and John sent to Samaria? 16. Why was it necessary? 17. At what places do we hear of John after he left Jerusalem? 18. Why was he at Ephesus? 19. What scripture did he write? 20. When and where did he receive the Revelation? 21. When and where was his gospel written. 22. What was his main purpose in writing it? 23. What has it been called? 24. Why? Name his epistles? 25. To whom are they addressed? 26. What evidence have you that John was foreordained for his work? 27. What special request did John make of Jesus? 28. What evidence have you that it was granted? 29. To what others was this privilege given? 30. What mission did John perform in our day?

LESSON IX.

MATTHEW AND MARK.

Mark.

Mark the Evangelist is evidently John, whose surname was Mark. John was the Jewish name and Mark the name of frequent use among the Romans. The change of John to Mark is analagous to that of Saul to Paul. He was a son of a certain Mary, who lived at Jerusalem, and he was therefore probably born in that city. Mary, the mother of Mark seems to have been a woman of some wealth and influence, and we may infer that her home was the rallying place for Christians in those dangerous days. It was to this home that Peter came after his deliverance from prison, and there "found many gathered together praying." Her son Mark already an inquirer no doubt became converted under the influence of the great Apostle Peter. Eager to work for Christ he went with Paul and Barnabas as their minister on their first journey, but at Perga for reasons not given he turned back. On the second journey Paul would not accept him as a companion, assigning as a reason Mark's failure to continue with them on their former journey. Mark's kinsman and ardent friend, Barnabas, was anxious to have him go. As a result a "sharp contention" arose between Saul and Barnabas, which resulted in their separation. Whatever the difference may have been between Paul and Mark, it was not lasting, for we find Mark with the great Apostle, during his first imprisonment in Rome. This is the extent of our authentic knowledge of Mark.

Gospel of St. Mark.

This is the shortest of the four inspired gospels. The historian Eusebius says on the authority of Clement of Alex-

andria, that the hearers of Peter at Rome desired Mark, the follower of Peter, to leave with them a record of his teachings; upon which Mark wrote his gospel, which Peter afterwards sanctioned with his authority, and directed that it should be read in the churches. The conclusion therefore is that Mark is the interpreter of Peter.

Eusebius's sources were somewhat doubtful, but the internal evidences incline us to the opinion that this inspired gospel has a direct connection with St. Peter, and that it records more accurately the words which he, inspired by the Spirit of God, uttered for the instruction of the world.

Nothing positive can be said as to the time when this Gospel was written. In the Bible there is nothing to decide the question, but it is highly probable that it was written before the destruction of Jerusalem, which would fix it some time before 70 A. D. It was unquestionably written in the Greek language, since it was designed primarily for the Gentiles. This also accounts for the absence of Old Testament references, which would have very little weight with Gentiles. It also contains many details that would be unnecessary if written for Jews.

"The purpose of the writer was to present a clear and vivid picture of the acts of our Lord's human life, rather than a full record of his divine doctrine." In Mark we have the Gospel as it was preached to all the world, and it is so presented as to appeal to the Gentiles. It is a calm history and not an argumentative discourse.

Contents.

The principal divisions on the Gospel are these:

1. John the Baptist and Jesus (1: 1-13).
2. Acts of Jesus in Galilee (1: 14-9:50).
3. Teachings in Peraea where the spirit of the new gospel is brought out (10:1-34.)
4. Teaching, trials and suffering in Jerusalem (10: 35-15: 47.)
5. Resurrection (16.).

There is little historical matter in Mark that is not found in the other Gospels. The fresh and lively mode of the nar-

ration and the minute painting of the scenes in which the Master took part lend a charm and a beauty to Mark's Gospel.

Matthew.

"And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he said unto him, 'Follow me.' And he arose and followed him." Matt. 9: 9.

The calling of "Matthew, the Publican," excited great attention, for the reason that Publicans were regarded by the Jews as traitors and apostates; as the willing and degenerate tools of their heathen oppressors. To eat and drink "with Publicans" seemed to the Pharisaic mind incompatible with decency. No money that came from them would be received into the alms box. Scribes and people alike hated those tax gatherers with a most intense and malignant hatred.

To this despised class belonged the evangelist, Matthew, who became one of the Apostles of Jesus, and who wrote the first book in the New Testament. He was a son of Alphaeus, and distantly related to the Savior. He was a collector of customs at Capernaum, on the Sea of Galilee.

Capernaum was in the territory governed by Herod Antipas, and it may be inferred that Matthew was an officer in the service of Herod and not in the service of the Roman government, for it should be remembered that Herod was not a foreigner and a gentile in the same sense as a Roman.

While his occupation was very odious in the eyes of his countrymen, it involved a considerable clerical knowledge; also a familiarity with both the Greek and the Aramaic languages. There is also abundant evidence that Matthew was well acquainted with the Old Testament, from the fact that references to it abound in his writings. We are told in Luke 6: 13, that Jesus before delivering the Sermon on the Mount selected twelve disciples, and that Matthew was one of them. After this Matthew returned to his usual occupation; from which, on leaving Capernaum, Jesus called him away.

On this occasion, Matthew gave a parting entertainment

to his friends and after this event he is mentioned only in Acts 1: 13. According to an account written as early as the first century, after the death of the Savior, Matthew preached in Jerusalem for fifteen years. No reliable account is given of his death.

Gospel According to St. Matthew.

It is appropriately placed next to the Old Testament, because it resumes the thread of Old Testament history, and records the fulfillment of Old Testament prophecy. "I am come to fulfill" is the motto of Jesus as rendered by Matthew.

This Gospel was written for Jewish readers, and aims at exhibiting Jesus as the Messiah, the promised King of Israel. Great prominence is therefore given to the fulfillment of Old Testament predictions.

The genealogy is given to show that Jesus is a son of David. The story of the visit of the wise men is told to show that they hailed him as king of the Jews. The testimony of Matthew's Gospel from first to last is that Jesus is the Son of God and the Savior of the world.

References:

Dictionary of the Bible, Smith.
Preacher's Homiletic Commentary, Burns.
Matthew, Mark.

Review Questions:

1. What reason have we for believing that Mark was born in Jerusalem? 2. What can you say concerning his mother? 3. Why do we conclude that Peter was the instrument through which Mark was converted? 4. With whom did he take his first missionary journey? 5. What was the cause of the "sharp contention" between Paul and Barnabas? 6. Why do we conclude that the difference was not very serious between Mark and Paul? 7. Why do we conclude that Mark

is the interpreter of Peter? 8. When was the Gospel of Mark written? 10. Give three arguments to prove that it was written primarily for Gentiles. 11. What was the chief purpose of the writer? 12. What characterizes Mark's style? 13. Why did the calling of Matthew excite great attention? 14. Why were the Publicans so hated? 15. What difference would it have made whether Matthew was in the service of Herod or the Roman government? 16. What qualifications would his occupation involve? 17. What evidence is there that Matthew was well acquainted with the Old Testament? 18. Why is this Gospel placed next the Old Testament? 19. For whom was this Gospel written chiefly? 20. Why is the genealogy of the Savior here given? 21. What is the burden of Matthew's testimony?

LESSON X.

LUKE, THE BELOVED PHYSICIAN.

Luke was the associate and interpreter of Paul, as Mark was of Peter. While there is nothing definitely known concerning his early history, it is generally supposed that he was a native of Antioch in Syria, Perhaps of Greek parentage, and an early convert to Christianity.

He was not an eye witness of the events he relates in the third Gospel, but recorded them some thirty years after they occurred. Owing to his ability as a scholar, and the evident care observed in his writings he has given us an account of the Lord's life and ministry that in some particulars surpasses any of the others. We are indebted to him for a number of important incidents not mentioned by the other writers, and also for frequent allusions to profane history that help us in determining important dates in the record.

Luke is mentioned by name only three times in the New Testament: Col. 4; 14: Philem. 24; 2nd Tim. 4; 11. To the Colossians, Paul refers to him as, "the beloved physician." This and the fact that his language shows familiarity with medical terms, leads most authorities to believe that he had been educated in that profession.

Missionary Labors of Luke.

Luke is the author of the Acts of The Apostles, as well as of the third Gospel, and while his name is not mentioned in the acts, we can trace something of his history by carefully noting his language. The first personal reference to him is found in Acts, 16; 10, where he joins Paul at Troas in Asia Minor during the latter's second missionary journey. It will be observed

that the use of the pronoun changes at that point from the third person to the first person plural, indicating that the writer became one of the party. It is not supposed, however, that this was his first introduction to Christianity, but that he had been previously converted, and was, perhaps, doing missionary work for the Church. The use of the pronoun in the first person continues through chapter 16, but in the first paragraph of chapter 17, we read, "Now when they had passed through Amphipolis," etc., which again would indicate that Paul and his other companions continued on their journey, while Luke remained in Philippi, having, perhaps, been appointed to look after the interests of the Church in that locality.

Seven years later, (A. D. 58.) Paul again reaches Philippi on his third missionary journey, and is rejoined by Luke. Acts 20; 5, 6.

Paul's second epistle to the Corinthians, we are told, was written from Philippi during his second visit there, and was sent to Corinth by Titus and Lucas (Luke). In 8; 18 of that epistle, Paul says he sends with Titus "the brother whose praise is in the gospel throughout all the churches." From this it seems that he had become favorably known through his seven years of missionary labor among the churches.

Journeys and Imprisonment with Paul.

From Philippi Luke accompanied Paul on his last voyage to Jerusalem, and was with him during the trials and persecutions that he suffered at that time. Paul was finally sent to Caesarea for trial on the charges preferred against him by the Jews, where, under one pretext and another, he was held in custody for a period of two years. Luke, we have every reason to believe remained near him during this time, even if he did not share his confinement. When Paul as a Roman citizen appealed to Caesar, and was sent to Rome, Luke accompanied him, and remained his close companion till the end of what is known as the first Roman captivity, which was about A. D. 63. As the Acts closes about this time, we are unable to trace the history of "the beloved physician" further with much certainty.

From the further mention of him in 2nd Tim. 4; 11, we conclude that he remained faithful to his old friend and companion when others were deserting, and was near him when Paul sealed his testimony with his blood. Tradition tells us that Luke was commissioned by Paul, and continued to minister in the Gospel till he too suffered martyrdom sometime after the year 75 A. D.; but he himself seems modestly to assume that all the reader's interest would be centered in Paul and when his hero passes off the stage, gives us no further account of himself.

His Character.

It is supposed that Luke wrote his Gospel and the Acts of The Apostles during his detention at Caesarea and at Rome, though he may have been actively engaged in that work during the whole of his ministry. We catch only transitory glimpses of the character of Luke in his writings, because of the tendency already mentioned to obscure himself, but these glimpses indicate a character of fine quality and sterling-worth. All of his writings evidence a high degree of scholarship, with full command of language, careful attention to details, and great accuracy. His conception of many of the events in the life of Jesus are grandly poetic. Set to the music of great composers the Roman Catholic Church has incorporated some of these into its ritual, to which they impart a solemn grandeur. Among these may be mentioned the "Magnificat of Mary," Luke 1, 46-55; the "Benedictus of Zacharias," Luke 1, 68-79; "Gloria in Excelcis," or the "Angel to the Shepherds," Luke 2nd; 9-14, and the "Nunc Demittis of Simeon," Luke 2; 29-32.

Luke writes especially for Gentile Christians, and refers to the fulfillment of Hebrew prophecy less frequently than the other writers. Like Paul, he emphasizes free and universal salvation. He is called the father of Church History.

Review Questions:

1. What was Luke's relation to Paul? 2. What evidence does he show of education? 3. For what particular incidents in the Savior's life are we especially indebted to Luke? 4. For what occupation was he educated? 5. What evidence is there of this? 6. From what city did he come? 7. Where did he join Paul? 8. To what point did he accompany him? 9. How long did he remain in Philippi? 10. What mention have we of his labors during this time? 11. Give an account of Luke's further association with Paul. 12. What authority is there for your statement? 13. What writings are ascribed to Luke? 14. When were they written? 15. How did Luke acquire his knowledge of the events he records? 16. To whom are his writings addressed? 17. What do we know of Luke's career after Paul's martyrdom? 18. What passages from Luke's Gospel are especially beautiful? 19. Quote one of them.

LESSON XI.

PAUL, THE APOSTLE TO THE GENTILES.

As long as the history of the Church organized by the Master at Jerusalem is told, just so long will Paul, the Apostle to the Gentiles, be held in grateful remembrance. The story of the world cannot be written and his name left out. He stands among the noblest figures in human history—a shining example of all the most praiseworthy and historic virtues.

Persecutions and Conversion.

The martyrdom of the saintly Stephen was a signal for a bitter persecution of the Christians, in which Pharisee and Sadducee alike joined. Among all of the furious and misguided persecutors none were more zealous than Saul of Tarsus, who resolved to make "havoc of the Church." So vigilantly did he follow this cruel resolve that his fame as a persecutor soon reached distant lands.

Armed with a commission from the high priest empowering him to seize any whom he might wish, Saul set out for Damascus with a considerable following. They crossed the Jordan and made their way in a northeasterly direction, and after traveling for perhaps six days they came in full view of the beautiful city of Damascus. When they were about to lay hold of the prey, suddenly a light, brighter than the fiery sun at noon day enveloped them. Struck dumb with fear and amazement, the persecutor and his companions fell to the earth. A voice was heard saying: "Saul, Saul, why persecutest thou me?"

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord what wilt

thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus.

And he was three days without sight, and neither did eat nor drink."

The Lord in a vision directed Ananias to lay hands on Saul and restore his sight, which he did and immediately Saul was baptized and almost as soon began his wonderful defense of the crucified and resurrected Master.

He Begins His Defense of Jesus.

Great indeed was the surprise of the Jews in Damascus when they saw their late persecutor enter the synagogues and prove with unanswerable arguments and declare with the most fervent and convincing eloquence that Jesus was the long expected Messiah.

After a sojourn in the solitudes of Arabia, Saul again returned to Damascus and preached "with boldness the name of Jesus." This enraged the Jews who resolved to assassinate him, but he was rescued by his disciples who "took him by night and let him down by the wall in a basket." Now, for the first time since his conversion, Saul went to Jerusalem, being desirous of making the acquaintance of Peter, the head of the Church.

Very naturally the disciples were suspicious of the new convert, but fortunately Barnabas was there and he interceded by relating to his brethren Paul's wonderful conversion and his heroic defense of Jesus. "Thereupon Peter and James gave him the right hand of fellowship." After a brief stay in Jerusalem he entered upon his great mission as the "Apostle to the Gentiles." He began his missionary work in Antioch, the third city of the Roman Empire. He remained in Antioch for a year, after which he and Barnabas returned to Jerusalem

with contributions from the people in Syria to their afflicted brethren in Jerusalem.

They returned to Antioch and made preparations for an extended missionary tour. Saul was then 37 years of age. It was while they were fasting and engaged in solemn prayer that the Holy Ghost indicated that they should be set apart for this special missionary work.

The First Missionary Journey.

Accompanied by Mark and Barnabas he went to Seleucia and thence sailed to the island of Cyprus. They preached first in Salamis, the ancient capital, and from there they journeyed to Paphos, the seat of the Roman government and the residence of proconsul Sergius Paulus.

At this court was a Jewish sorcerer who was greatly annoyed at the proconsul's willingness to listen to Paul, (as he is called for the first time), and offered strenuous opposition to his work. Paul fixed his eye upon him, and with stern words declared, "The hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." This was immediately fulfilled. The prudent Paulus became a believer.

They then went to Antioch in Pisidia. Here Paul delivered his first address of which we have any record. Like the discourse he himself had heard from the lips of the martyred Stephen, he preached the death and resurrection of Jesus and his literal fulfillment of ancient prophecies.

From there they journeyed to Iconium where they declared their message in the synagogues with such success that multitudes of Jews and Gentiles embraced the faith.

This success was followed by such bitter opposition that they deemed it wise to leave, so they betook themselves to the neighboring town of Lystra. Here, a man who from his birth had been a cripple was listening with deep attention to the great Apostle, who said in a loud voice: "Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they

lifted up their voices, saying: The gods are come down to us in the likeness of men.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker."

Soon the priest and his assistants appear before the residence of the Apostles prepared to offer sacrifice to them. Then Paul and Barnabas declared that they had come to persuade them to turn from false gods to the true and living God.

Soon, however, certain Jews from Antioch and Iconium made their way to Lystra, and stirred up such opposition that they actually stoned Paul, and supposing him to be dead, dragged him forth out of the town. He was nursed back to consciousness, and finally he and Barnabas returned through the several towns they had visited to Perga and out to the seaport of Attalia. Here they took ship and sailed to Antioch where they announced to their assembled brethren "how God had opened the door of faith unto the Gentiles."

To settle a dispute over the law of circumcision, Paul went to Jerusalem, taking with him Barnabas and Titus, and in an important council held in Jerusalem, Paul's position was officially confirmed.

References:

- The Acts of the Apostles.
- New Testament History, Maclean's.
- Bible Atlas, Rand and McNalley.
- Beacon Lights of History, Lund.

Review Questions:

1. Relate the account of Stephen's martyrdom.
2. What part did Paul take in Stephen's martyrdom?
3. What does Paul's vigilance even in persecuting the Christians show?
4. Give an account of Paul's conversion.
5. What would naturally be the attitude toward the Gospel of one converted as Paul was and possessing his ardent and positive nature?
6. Why were the Jews in Damascus surprised at Paul's argu-

ment and testimony? 7. Relate the account of Paul's escape from Damascus. 8. What service did Barnabas render Paul? 9. Why may we conclude that there was a famine in Jerusalem at that time? 10. Give the account of Paul and Barnabas being called to this special missionary work. 11. Relate the miracle performed at Paphos? 12. What was the substance of Paul's discourse referred to in this lesson? 13. Give an account of Paul's experiences in Lystra. 14. Why did Paul go to Jerusalem?

LESSON XII.

PAUL, THE APOSTLE TO THE GENTILES (Continued).

The Second Missionary Journey.

The ardent soul of Paul could not rest, so he set about forming new plans, which resulted in a second and more important missionary journey.

Thus far the relation between Paul and Barnabas had been the most intimate and cordial, but a "sharp controversy" arose between them over Mark, which resulted in a separation, and Paul with Silas traveled through Syria and Cilicea strengthening the branches of the Church.

At Lydia, Paul performed a miracle which created a great furore and resulted in him and his companions being scourged, thrown into prison, and their feet made fast in stocks. But they were not in despair.

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

And brought them out, and said, Sirs, what must I do to be saved?

And they spake unto him the word of the Lord, and thou shalt be saved, and thy house.

And he took them the same hour of the night, and to all that were in his house.

And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Before the Epicureans and Stoics of Corinth, he preached a remarkable discourse taking as his text the inscription on one of the altars, "To an unknown God." Proceeding from this he declared the True God and the glories of the Resurrection.

He remained for eighteen months at Corinth during which time he wrote his two epistles to the Thessalonians.

In the meantime a new proconsul arrived named Gallio,—a man of fine intellect and a friend of scholars. Paul was dragged before his judgment seat on a charge of persuading men to worship God contrary to the law. Gallio refused to entertain the case.

In referring to these proceedings Canon Farrar forcibly remarks that Gallio "flung away the greatest opportunity of his life, when he closed the lips of the haggard Jewish prisoner whom his decision had rescued from the clutches of his countrymen," inferring that Paul was prepared with a speech which would have been of great value, and more memorable than any act of Gallio's.

From Corinth he went by sea to Caesarea, and by land to Jerusalem, arriving there in time to keep the feast of Pentecost, after which he returned to Antioch.

The Third Missionary Journey.

After staying some time at Antioch, the Apostle, probably accompanied by Timothy set out on a visitation of the branches he had established in Galatia and that country.

At Ephesus he met an Alexandrian Jew, named Apollos, a man of great eloquence and mighty in the Scriptures. Paul preached in Ephesus for nearly three years until all had the

opportunity to hear the great Apostle expound the gospel, and witness the special miracles which he performed.

The seven sons of Sceva attempted to perform miracles without the authority or power of God, and on one occasion the evil spirit answered: "Jesus I know, and Paul I know, but who are ye?" And then it fell upon them and drove them forth from the house naked and bleeding. This event resulted in all the books which treated on the magical arts to the value of 50,000 pieces of silver, being publicly burned.

The first "Epistle to the Corinthians" was written while Paul was at Ephesus. At Philippi he wrote the "Second Epistle to the Corinthians."

In the winter of 57 A. D. he removed to Corinth where he wrote his "Epistles to the Galatians," and also to the Romans.

At Troas, during a prolonged meeting, a young listener named Eutychus, overcome with sleep, fell from an upper window, and to all appearances was dead, but Paul restored him and continued his discourse till the dawn of day. Soon after Paul went to Jerusalem for the last time.

The Voyage to Rome.

In Jerusalem he was seized by a Jewish mob, and would have been slain but for the timely arrival of a company of Roman soldiers. From Jerusalem he was taken to Caesarea where he remained for more than two years. Here he was tried by Felix and made his memorable defense before the younger Herod Agrippa. This is a most eloquent and masterful defense. (Acts 24: 24). Paul was sent to Rome having appealed as a Roman citizen to the supreme court of the Emperor.

In the care of a centurian named Julius he began his perilous journey to Rome. At Lysia they were transferred to a ship of Alexandria bound for Italy. She was laden with 276 passengers and a heavy cargo of wheat. They had not traveled a great distance when they were overtaken by a furious storm. For fourteen days and nights they were driven before the wind in a westerly direction until hope perished in every heart

save Paul's, who bade them be of good cheer, and promised them that not one life should be lost.

At midnight when they were drifting violently through the sea of Adria, the sailors suspected that they were nearing land so they let down four anchors and waited for the dawn. After awhile some of them lowered a boat under pretense of laying out the anchors, but really to effect their own escape. Paul saw through their design and boldly told them that unless they remained, none could hope to be saved. They yielded to his suggestion. At length the day dawned, and revealed a new coast. They had been driven 476 miles, and were in a small bay of the island of Malta. The vessel ran aground and those who were able to swim cast themselves into the sea, and the rest, some on spars and some on broken pieces of the ship made their way to the land.

Miracles.

The inhabitants of the island received them kindly, and while gathering sticks the Apostle was stung with a deadly viper. The islanders thought him to be a murderer whom vengeance did not suffer to live, but when he shook the viper off without harm, they regarded him as a God.

Publius, the Roman governor of this land welcomed the ship wrecked strangers, and Paul requited his kindness by healing his father who lay sick with a fever.

At last great Rome with her 1,200,000 inhabitants was reached, and the Apostle was at the end of his long journey. For two years he dwelt as a prisoner at large, chained to a Roman soldier; but in his "own hired house." At this point ends all that is positively known of the journeys of the Apostle.

His accusers did not reach Rome till 61 A. D. During this interval, Paul wrote his Epistles to Philemon, to the Colossians, the Ephesians, and the Philippians.

At length his trial came on; probably before Nero, and resulted in his acquittal. Soon afterwards he was tried the second time and condemned to die. He was led beyond the city walls to the place of execution and "there the sword of

the headsman fell flashing down, and he obtained that crown which the Lord had promised to all those that love him."

His Writings.

In speaking of Paul's Epistles, John Lord says: "They are luminous, original and remarkable, alike for the vigor of style and depth of spiritual significance. They are not moral essays, but grand treatises on revealed truth, written, as it were, with his heart's blood, and vivid as a fire in the dark night. In these epistles we see Paul's intense personality, his devotion to his work, his sincerity and earnestness, his affectionate nature, his tolerant and catholic spirit and his unbending will."

His chapter on charity is justly regarded by all writers and commentators as the nearest approach in Christian literature to the Sermon on the Mount.

His Trials.

It might be well to close this brief story of the grand old missionary's life with Luke's account of his suffering: "Of the Jews received I forty stripes, save one; thrice was I beaten with rods; once was I stoned; thrice I suffered ship wreck; a night and a day have I spent in the deep; in journeying often; in perils of rivers, in perils of robbers, in perils from my own race, in perils from the Gentiles, in perils in the wilderness, in perils in the sea, in perils among false brethren, in toil and weariness, in sleeplessness often, in hunger and thirst, in fastings often, beside anxiety from all the churches."

References:

Same as Lesson XI.

Review Questions:

1. What was the cause of the "sharp controversy" between Paul and Barnabas?
2. Relate the marvelous deliverance of Paul and Barnabas from the Lydia prison.
3. What was the

nature of Paul's discourse in Corinth? 4. What epistles were written during his sojourn in Corinth? 5. What feast did Paul attend in Jerusalem about this time? 6. For what was Apollos celebrated? 7. Relate the experiences of the seven sons of Sceva. 8. What important epistles were written about this time? 9. Give the experience of Eutychus. 10. What point in Paul's speech before Agrippa appeals to you most? 11. Give a brief account of his voyage to Rome. 12. What prediction did Paul make to the distressed passengers? 13. How far had they been driven by the storm? 14. Why did the inhabitants of the island regard Paul as a god? 15. How was the governor's kindness requited? 16. Give an account of Paul's death. 17. What does John Lord say concerning Paul's epistles? 18. Where is his chapter on charity found? 19. Give some of the chief characteristics of this great missionary.

LESSON XIII.

JOSEPHUS.

His Life.

Josephus, a great general and historian, was born in 37 or 38, A. D., and died sometime after 100. We know very little concerning his parents or his childhood. He boasts of belonging to the Hasmonean race on his mother's side. As a boy he was distinguished for his good memory, and his ease in learning. He passed through schools of the Pharisees, the Sadducees, and the Essenes by the time he was about sixteen years of age. He then spent three years in the desert with Banus, after which, at the age of nineteen, he joined the Pharisees. Shortly after his return from Rome, where he had gone in the interests of some priests, the great Jewish war broke out. He was entrusted with the defense of Galilee. Why this important post was given him is not known. Two lawyers accompanied him to watch over his actions, but he sent them back to Jerusalem and then proceeded to organize the province. He maintained strict discipline among the troops, and fortified and provisioned a large number of cities.

Through a strict adherence of the Law, he was accused of treachery by some of the zealous patriots and especially by John of Giscala. However, the deeds of which Josephus was accused may be interpreted to his honor. Young men from the village of Dabaritta had treasure which was stolen from a governor under King Agrippa. Josephus took this with the intention of restoring it to the king. The report was spread abroad that he was a traitor, and the people were incited against him. He was in danger of being killed, but he made the Taricheans believe that he intended to use the treasure for fortifying the city. In various ways, the people tried to punish him, but each time

he cunningly evaded them. John of Giscala was always scheming in some way to entrap Josephus, but the far-seeing general succeeded in avoiding his enemy's snares.

In the spring of 67 the Romans under Vespasian and Titus began the war. Fate seemed to turn against Josephus at this point. He had recourse to all possible stratagems but in spite of the marvelous work performed by his officers, his soldiers fled from the Roman army, which after a siege of 47 days, forced its way in and captured the city. Josephus found refuge in a cistern connected with a cave in which were forty soldiers. Their hiding-place was discovered and Josephus escaped only by playing a trick on his companions. He persuaded them to kill each other after drawing lots, but arranged to be the last, and then surrendered with one companion to the Romans. When he was taken before Vespasian, Josephus claimed to be a prophet, and prophesied that that general would become emperor. This prophecy had been made several times before. From this time on his actions do not cover him with glory, and the suspicion of treachery rests heavily on him. De Quincey calls him a profligate renegade, one who sold himself, his country and his religion; his religion not in the sense of selling his individual share in its hopes, but who sold it in the sense of giving it up to be polluted in its doctrine for the accommodation of its Pagan enemies.

His Character.

De Quincey further calls him an unprincipled, ignoble man. Other writers however are less harsh in their criticism of this noted historian.

When Vespasian gave him his freedom, Josephus, according to custom, adopted Vespasian's family name, "Flavius," and later accompanied the emperor to Rome.

Josephus returned to Palestine and during the siege of the capital he was compelled at the risk of his life, to call upon the rebellious Jews to surrender. The Jews on the one hand desired to capture and punish him; on the other the Romans whenever they were beaten called him a traitor. Titus paid no

attention to these accusations, however, and after the capture of Jerusalem gave Josephus permission to take whatsoever he chose. The latter took only a few sacred books, and asked for the freedom of certain persons. He rescued about 190 women and children who had been held in captivity. He also begged Titus to rescue three persons whom he thought would be crucified. Titus gave Josephus other land in the plain, because a Roman garrison was to be placed upon his estate near Jerusalem. He returned with Titus to Rome, and there received high honors from Vespasian, including Roman citizenship, and a yearly pension. He also received a fine estate in Judea which now made him independent and he was able to devote himself to writing. His Judean estate was freed from taxes.

His Writings.

Josephus' numerous and comprehensive writings are valuable not only for the historical data which they contain, but also as an apology to Judaism. His works are divided into the following:

First, the period of the Jewish War. This is divided into seven books. In addition to a long introduction they cover the period from Antiochus Epiphanes to the minor events which followed the war. This history was first written by Josephus in Aramaic in order that it might be read by the Jews in Parthia, Babylonia, Arabia, and the surrounding country. Some time after this he decided to publish the history of the war in Greek, also, and for this he had to receive help from others in the matter of style. It is generally supposed that the original copy, which is entirely lost, was not so favorable to the Romans as was the Greek version. Throughout his entire works he emphasizes his exactness, but this claim is justified only when he states bare facts. He is distinctly partial to the Romans, though he pretends not to have flattered them. He wrote partly as an eye witness, and partly from reports obtained from eye witnesses. Both Vespasian and Titus praised his accuracy in narrating these events. Just when the work was completed is not known. A peri-

od of a few years elapsed between the end of the war and the final composition, as other works on the war had already been written. It was presented to Vespasian, and therefore must have been finished before the year 79.

Second, The Antiquities of the Jews.

This is the most important of all his works, and indeed one of the greatest of all antiquity. It is made up of twenty books which are so arranged that their history runs side by side with the Roman history of Dionysius which likewise consists of twenty books. Josephus wrote these books when he was 56 years of age, and his main end in view was to glorify the Jewish people. It commences with the creation of the world, and gives the history of the Jews down to the beginning of the war in 66 A. D. Each book is preceded by an introduction which gives a brief outline of their contents. It is doubtful whether or not Josephus wrote these introductions. The work is divided into the following parts: (A) Book 1, chapter 7 to book 11, chapter 6. This part is parallel with the books of the Bible from the creation of the world to the rescue of the Jews under Artaxexes in Persia. Here Josephus has written in Greek only what may be read in the Hebrew Scriptures. He has omitted however, many things which he thought might give offense. The story of the Golden Calf is wholly lacking; and he excuses the children of Israel for murmuring against Moses. He speaks for some length on the beauty of Moses and relates how often as a child he frightened Pharaoh. He also gives the name of Pharaoh's daughter. Although Josephus' treatment of Biblical data is very free it is of importance as an explanation of the language and literature of the Bible. He gives the number of the books in the Bible as twenty-two. He wishes to represent Jewish laws as favorably as possible, so is careful to emphasize the humanity and the high moral contents of them. Josephus must have written purely from the Jewish point of view, as he did not understand the terms used by non-Jewish authorities. He shows himself perfectly familiar with the practical life of the Jews and it is wrong to suppose that his knowledge is faulty. He intended to write a separate work on

the laws, and therefore he treats some briefly, while others he does not mention at all.

It Conforms With the Bible.

Josephus desired to confirm the data of the Bible wherever they came in touch with the history of other peoples. In the first eleven books he quotes a number of non-biblical authors. He had not read all of these authors, but he probably obtained his citations from Alexander Polyhistor, and others. He must have been familiar with ancient history, as he has a great deal of information concerning Shalmaneser the 4th.

(B) Book 11, chapter 7 to book 13, chapter 7. This period covers the time from Ezra to the death of Simon Maccabees. So very poorly was Josephus informed, that many hold this part of his work to be purely legendary. At least the main train of thought is historical, and Josephus certainly obtained it through a written source.

For the period 175 to 135 B. C. he gets his authority from "First Maccabees." Besides referring to other historians, he must have had access to the genealogy of the high priests. It is known such genealogies were kept by the Jews.

(C) Book 13, chapter 8 to book 17 chapter 12. This covers the period from the death of Simon to the accession of Archelaus. For the beginning of this work Josephus must have used Jewish sources. However most of the work contains merely legendary material.

(D) Books 17, chapter 13 to book 20, chapter 11. This is divided into three groups. First; a scanty history of the successors of Herod II; Rome, under Caligula and Claudius; also the history of Agrippa I. from verbal information. Second: The chronicle of the High Priests. Chapter 12 is an epilogue of the entire work. Divisions b, c, d, are held by some to be the most valuable reports that have ever been handed down from antiquity.] Josephus claims to have seen them first in the state archives in the capitol at Rome. These however, must have been only the records of the deliberations of the Senate. Much of this work is very loosely connected and it is believed by

some that the latter part of the "Antiquities" consist merely of a collection of material. Some however, hold that the work is uniform and that the degrees are those collected by Nicholas of Damascus. Third: "Autobiography." This is chiefly a description of the author's actions while governor of Galilee because Justus Tiberius had placed the blame of the revolt on Josephus. From the beginning the author represents himself as a partisan of the Romans, and therefore a traitor to the interest of his people. He contradicts many things said in the "Jewish War," which latter is most trust-worthy. The "Vita" must have been written after the death of Agrippa II. From the conclusion of the "Antiquities," it seems that the Vita is intended to be merely an appendix. It seems that he had the plan of the latter in mind when he wrote the concluding words of the former, but it was not made public until after the death of Agrippa.

Fourth: The great age of the Jewish people. (This is directed against slanderous things that were circulated concerning the Jews.) His chief aim was to prove the antiquity of the Jewish people.

It is thought that Josephus wrote a few other works, but we have no evidence of this today.

His Valuable Work.

Josephus believed that, "Everyone ought to worship God according to his own inclinations and ought not to be constrained by force." He never speaks in regard to the Messiah. He is familiar with the teachings of Plato and seems to be inclined toward the doctrines of the Stoics. His orthodoxy and piety are beyond doubt, yet his conduct, during the great Jewish war, shows him in a very doubtful light. He is accused of treachery and hypocrisy and is said to have made facts suit the case about which he was writing.

The works of Josephus are very important for the Christian Church, which rescued them. The "Antiquities" is of importance because it illuminates the history of the New Testament and because of the few notes which it contains, dealing with Christendom. John the Baptist, James, the brother of Jesus, and Jesus himself, are mentioned. However, this pas-

sage in its present form cannot have originated with Josephus. He is said by Eusibus to be the most learned man of his day. It cannot be doubted that he possessed extraordinary literary talents, and had a desire to glorify his people, but this should not be accounted to his discredit. He was not open and frank in his dealings with his people and was often deceitful.

Note.—This lesson on Josephus is given partly to maintain the continuity of the general idea that prevails throughout these biographical sketches but primarily to give the young men who study this work some information concerning a man whose name is so frequently in the mouths of theological scholars and whose writings are so frequently quoted in theological literature. From the dearth of interesting incidents in this man's life, it is not likely that the student will remember many of the details or facts given here; but he ought at least to obtain a correct idea of Josephus' place in history and of the value of his writings to those who study the life and record of the Jews. In point of fact, however, these writings furnish very pleasurable reading, aside from their historical importance; for Josephus was considerable of a literary character.

Review Questions:

1. What two phases of life is Josephus remembered for?
2. To what race did he belong on the mother's side?
3. Give a brief account of his early life.
4. Of his conduct in the defense of Galilee.
5. State his relations with Ciscala.
6. Give an account of Josephus' strategem to preserve his life and secure favor with the Emperor.
7. What does De Quincey say of Josephus?
8. What is the opinion of De Quincey's critics?
9. Relate his dealings with the Jews while associated with the Roman army.
10. For what two things are the writings of Josephus valuable?
11. What is the first of Josephus' works mentioned here?
12. Into how many books is it divided?
13. What about the historical value of this book?
14. Name the

second work. 15. How does it compare in importance with his other compositions? 16. How many books is it divided into? 17. What was apparently his object in writing this work? 18. What is said of the laws of the Jews, so far as this work is concerned? 19. What was the aim of Josephus in writing his book on the great age of the Jewish people? 20. Name a great principle in which this man believed. 21. What do you think of Josephus? 22. Why should his life and works be known?

LESSON XIV.

SAINT JEROME.

Eusebius Jerome was born at Stridon in Dalmatia, about 340 A. D. and died in Bethlehem, Judea in 430 A. D. His parents were Christians and gave their brilliant son the advantages of a careful training in the best schools of the time. From his early youth Jerome was a vigorous student, and his zeal did not abate with age. As a result of his great intellect and his wonderful industry, his name became inseparably connected with an event, and a movement which powerfully affected the subsequent history of Christianity. The first was the encouragement which he gave to Monasticism and the second was the translation of the Bible known as the "Vulgate."

During his early manhood Jerome made a tour through the East. While at Antioch one of his companions died of fever and he was stricken dangerously ill with the same disease. This illness, which brought him face to face with death, resulted in his complete conversion. Heretofore he had been devoted to Greek and Roman classics, but found no pleasure in a perusal of the Bible. On his recovery he made a firm resolve to ever after give himself to a study of the Holy Scripture. Fortified by this resolve he betook himself to the life of a hermit in the desert wastes of Syria.

Monasticism.

It was the custom of the Monks in those days to shut themselves in solitary cells, spend lonely lives, scorched by the burning sun of summer and chilled by the biting blasts of winter, to go ill clad and scantily fed, to ponder and meditate on portions of the scripture.

Monasticism developed through a natural process. It was a result of the disturbed social conditions of the time. How men and women could be in the world and yet not of it, was the question which addressed itself with seriousness to every thinking Christian of the 4th Century. In primitive days the question was simple, but when the Church became a great political factor, and when Christians became exposed to the dangerous and seductive influences of wealth and place and power, the question at once became most complex. Accordingly the foremost theologians began to give this subject deep consideration. As a result a great impetus was given to that secluded kind of living known as Monasticism.

In its highest form Monasticism is a protest against worldliness, a retreat for learning, meditation and piety: a refuge for disappointment and sorrow. The insecurity of property, the turbulent condition of society, the vice and iniquity of the age drove many of the most eminent and worthy Christians, who longed for a place of quiet and security, into this life. From this it is plain that the wickedness and instability of the age were responsible for the origin of this Monasticism.

Abuses of Monasticism.

In practice the system was much abused and exaggerated. Some of its devotees resorted to the most barbarous extremes. The more wierd, desolate and forsaken the spot, the harsher the discipline, the more repulsive and scanty the diet; the more the conditions contributed to mortify the flesh and to banish every human impulse, the more inviting it became to some minds. Many voluntarily yielded themselves to lifelong torture. To the mind of the Monk, sin and pleasure were synonymous terms. The story is related of Simeon Stylites, a Syrian shepherd boy, who left his flocks in the mountains thirty miles east of Antioch and threw himself into a Monastery; that, not content with the usual austerity, he built a stone pillar within the sheep fold and with a ponderous chain attached to his body, ascended the pillar and there remained for 30 years, not even descending to die. These fanatics who thus

tormented themselves to death were held in the highest esteem by both the prince and the people. Gibbon tells us, that "Simon's remains were followed to Rome by a solemn procession of the Patriarch, the Master general of the East, six Bishops, twenty-one tribunes, and six thousand soldiers; and Antioch revered his bones, as her glorious ornament and impregnable defense."

This savage fanaticism which oftentimes resulted in pious suicide is greatly to be condemned, but underlying this system there is a substratum of practical truth. History abundantly proves that a sober self discipline is essential to the highest human achievements and a prerequisite to divine joy. "He who conquers himself is greater than he who takes a city."

The Vulgate.

At his hermitage in Syria, Jerome set himself at such scholarly work as the place afforded. He studied Hebrew, discovered and copied manuscripts.

In 382 Pope Damasus called him to Rome to assist in an important synod. Damasus soon discovered that Jerome was a man of wide experience and great scholarship. Accordingly he suggested that he revise the existing Latin translation of the Bible, and to this colossal task he henceforth devoted his great abilities. The translations of the Bible then in use in the Western Church had fallen into the greatest corruption and fortunately "at this crisis the great scholar Jerome was raised up, who, probably alone for 1500 years, possessed the qualifications necessary for producing an original version of the scriptures." The translation of the Old and the New Testament was spread over a period of sixteen years, from the 60th to the 76th year of the great scholar's life. Dr. Wm. Smith speaking of this translation says: "The work remained for eight centuries the bulwark of Western Christianity. The translation of the Old Testament stands unrivaled and unique. It was the direct rendering of the original and not the version of a version."

Jerome wrote extensively, but the thing which made his

name famous through all coming ages and which indirectly affects the life, language and thought of the Englishmen of the present day was this translation. The country in which he wrote aided and stimulated him in this great work. Not only was he able to identify and visit many places named in the Bible, but he had the advantage of studying the original language of the Old Testament under its greatest living Masters.

Influence on Education.

When on the death of Pope Damasus in 386 A. D. Jerome retired to the Monasteries of Bethlehem, he was the most famous and imposing personality in all the Roman world. He had a large following from among the noblest and most opulent families in the Imperial City. Through the liberality of some of his distinguished followers, four Monasteries were built in Bethlehem, three for women and one for men. His presence in Judea made it a great rallying place for many who fled from the turmoil and wickedness of Rome. Jerome had a contagious enthusiasm for the study of Holy Writ. His explanations and biblical interpretation flew to every part of the Empire.

Very naturally his great influence told powerfully in shaping the educational tendencies of the Middle Ages. His letters on the education of girls excited the highest admiration. Erasmus knew them by heart, and Saint Theresa read sections of them every day. A single extract from one of these letters will suffice to indicate the spirit of them all. In writing to Leta, upon the education of her daughter Paula he says. "Let the companions she chooses be not well dressed or beautiful, or with a voice of liquid harmony; but grave and pale and meanly clad, and of solemn countenance."

He regarded the body as an enemy that must be subdued, by fasting, by abstinence and by mortification of the flesh. This was extreme and narrow; the glorious body given to man should be the robust instrument of a pure and cultured spirit.

It is needless to say that the greatest service Jerome rendered mankind was the careful and scholarly translation of

scriptures from the Hebrew and Greek into the Latin. His life was a very busy and stirring one notwithstanding many years of it were spent in the monasteries. His vigilance in defense of what he thought to be the truth, and his uncompromising attitude toward sin calls forth our highest admiration.

After a protracted illness he died at a very advanced age. His tomb is shown in a narrow cell, where he lived and wrote, near that rocky cavern to which a very ancient tradition points as the scene of the Savior's birth.

References:

Decline and Fall of Roman Empire, Gibbon.

Roman Society in the Last Century of the Western Empire, Dill.

The Hermits, Kingsley.

The Church and Roman Empire, Carr.

History of the Middle Ages, Duruy.

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Note.—It might be well in this lesson to point out the fact that the erroneous notions entertained by Jerome and all who belonged to his school of thought, is proof of a universal apostasy from the Primitive Church. These men were the intellectual giants of their age, sincere and upright and believed devotedly that they were in harmony with the truths revealed by the Savior, but the ascetic notions held by them proves a sad departure from the original gospel.

Review Questions:

1. What event led to Jerome's complete conversion?
2. What had been his chief study up to the time of his conversion?
3. What was the custom of the Monks in those days?
4. What was the great question which presented itself to the Christians of the 4th Century?
5. What was the meaning of that question?
6. Why did it become such a complicated

question in the prosperous days of the church? 7. What is Monasticism? 8. Show how it was developed. 9. Relate some of the excesses to which it led? 10. What general truth underlies Monasticism? 11. Explain the statement: "He who conquers himself is greater than he who takes a city." 12. What was Jerome engaged in while in the Syrian Desert? 13. What was the result of his call to Rome in 382? 14. What is his translation of the Bible known as? 15. How long did it take to make this translation? 16. What does Dr. Wm. Smith say concerning it? 17. What was Jerome's idea of education? 18. What was his idea of the body? 19. What is our idea of the purpose of the body? 20. What evidence have we in these mistaken notions, that there had been a universal departure from the Church as organized by the Savior? 21. How has Jerome's Translation of the Bible affected the language and thought of Englishmen of today? 22. Aside from the fact that Jerome was a great scholar what advantage did he have in the work of translation?

LESSON XV.

SAINT CHRYSOSTOM.

St. John Chrysostom enjoys the distinction of being the greatest pulpit orator of Christian Antiquity. He descended from a noble and opulent family. His mother, Anthusa, was a sweet and pious woman, greatly devoted to her son, who grew up under her refined influence into an earnest, gentle and serious youth, "Passing through," as Neander observes, "none of those wild dark struggles with sinful passions, which left an ineffaceable impress upon the soul and mind of Augustine, and which gave a sombre coloring to all his after life." He was born in Antioch in the year 347, and died at Comanum, in Pontus, September 14th, 407, in his 60th year.

Forsakes his first Profession.

His life naturally falls into three divisions; his rise into power and popularity at Antioch, his career at Constantinople, and his banishment to Asia Minor. He began at an early day the study of rhetoric, in the school of Libanius, a celebrated sophist, who soon discovered that the boy possessed brilliant talents. Libanius confessed on his death bed that Chrysostom would have succeeded him, had he not gone over to the Christians. He adopted the law as a profession, and gave early promise of becoming the foremost advocate of his time. From the beginning he had a large and lucrative practice, and every avenue of success and popularity seemed open before him, but at that period decay and disintegration were everywhere manifest throughout the entire Empire and Antioch, his native city, was the wickedest place on the earth. Moral degeneracy had reached such a stage that justice was a marketable commodity.

One-half of the entire population were slaves ; only the rich and fortunate were held in honor ; government positions were sold to the highest bidders, and a greed for money was the master passion of the people ; public misfortunes were treated with levity ; privage, sorrows and miseries had no shelter, and everywhere could be seen the ominous signs of some impending catastrophe which would mingle in hopeless ruin both master and slave. To the sensitive and upright nature of Chrysostom, the deceit, duplicity and trickery practiced in those wicked times was most distasteful. Grief stricken and disappointed he abandoned his profession, and sought the solitude of the wilderness for prayer and meditation. For six long years he exposed himself to the severest privations and penalties in the depths of the Syrian mountains among the monks until he had not only completely overcome the desires of the flesh, but had undermined and ruined his health. After this he returned to Antioch. He was ordained a presbyter at the age of 34, and entered upon his remarkable career as a Christian orator.

His Influence as a Preacher.

In Antioch he preached twice a week, on Saturday and Sunday mornings, often at break of day, on account of the heat of the sun ; and such was his popularity and power as an orator, that the listeners would crowd around the pulpit and interrupt his teachings by applause, and stand unwearied for long periods of time. It is said that his elocution, his gestures, and his matter, were alike enchanting. One writer has said that he was the most remarkable preacher, on a whole, that ever swayed an audience, uniting all things, voice, language, figure, passion, learning, taste, art, piety, occasion, motive, and material in a most harmonious and effective way. As an example of the wonderful power which he exercised through his oratory, the city of Antioch, through the violence of a mob, had incurred the displeasure and vengeance of the Consul, Theodosius. The mob had rebelled against the majesty of the Law, murdered the officers of the government, and outrageously insulted the Emperor. The vengeance decreed by the Emperor

was averted largely through the influence of the great preacher, who melted the excited populace into repentance, and prevailed upon the Emperor to pardon their grievous misgivings.

For twelve years he preached in Antioch. His fame extended to all parts of the empire. Senators, generals and governors came to hear his eloquence. He mingled with the humblest of his flock; he inherited splendid fortune which he distributed to the hungry and naked ones about him, living at the same time a most abstemious life himself, shunning society, laboring almost incessantly and extending comfort and sympathy to all who came.

Chrysostom goes to Constantinople.

In the year 398 a vacancy occurred in the church at Constantinople. There were many ambitious rivals for this high ecclesiastical position. The candidates were not ashamed to solicit with gold or flattery the suffrage of the people, in order to secure this place. Eutropius, had heard Chrysostom preach and was greatly taken up with his eloquence, and consequently messengers were dispatched for him, but it was with great difficulty that they persuaded Chrysostom to quit Antioch, both force and fraud were employed to secure his removal. He was tempted to go beyond the walls of the city and there seized by imperial officers and carried to Constantinople. Gibbon says that at Constantinople, both as a Saint and an orator, the new archbishop surpassed the most sanguine expectations of the public.

The ample revenues provided for him, and which had been consumed by his predecessors, he diligently applied to the establishment of hospitals and the relief of the poor about him, living himself after the plainest and most simple manner. In Constantinople he found many evils which he sought to correct. He endeavored first to check the luxury of the clergy, and this resulted in combining them against him. He also criticised the extravagance and idleness of the fashionable people about him. He had the temerity to upbraid the Empress, Eu-

doxia, and aroused her antipathy for him, which resulted in his banishment.

His Banishment.

He was obliged to flee from the city, but on the same night, a violent storm arose, which awakened the superstitious fears of the Empress, and she recalled him. Soon after, he incurred, the second time, her vengeance, by denouncing bitterly the practice of holding public games so near the church as to disturb the peace and solemnity of that place. Again he was sentenced to banishment; and while he was engaged in some of the most sacred rites of the church, the rude soldiers rushed in, and captured Chrysostom. This time he was banished to a remote and desolate place in the Taurus mountains. On this march which consumed seventy days he was subjected to the most inhuman treatment, exposed to the dangers and hardships of the desert in the hope that it might prove too much for his feeble health.

He cheerfully survived the ordeal, and from his desolate hermitage, continued to exercise a wonderful influence over his followers, through the encouraging and inspiring communications which he sent them. The Emperor, enraged by the sympathy, which his banishment had secured, gave orders that he should be removed to the very verge of the empire. Accordingly the old man was made to walk with his blistered and bleeding feet unprotected and his bared head exposed to the burning sun. This cruelty proved fatal, and before reaching the place of final banishment he died, blessing the Lord with his last words. Thus the voice of hate and envy had extinguished one of the greatest lights of the Catholic Church. The news of his death excited great sorrow among all genuine Christians.

Thirty years after the remains of Chrysostom were transported with marked solemnity to Rome. The reigning emperor Theodosius the second, went to meet them, and, kneeling before the coffin invoked the forgiveness of the departed Saint for

the injuries he had suffered. His body was finally deposited in the chapel of St. Peter where it still remains.

Chrysostom was a lovable, manly, Christian, who hated iniquity and all manner of untruthfulness, and who opposed them with that honest warmth of temperament which all vigorous people relish.

References:

- The Jewish Encyclopedia, Volume 4.
- Beacon Lights of History, Lord.
- The Church and the Roman Empire, Carr.
- Roman Society in the Last Century of the Western Empire, Dill.

Review Questions:

1. What can you say concerning Chrysostom's parents?
2. Compare his early life with that of Augustine's.
3. Name the three periods into which his life naturally falls?
4. What was his profession?
5. Why did he not continue to follow his profession?
6. What is meant by the statement "That justice was a marketable commodity?"
7. Why did Chrysostom spend six years in the wilderness?
8. What proof is there that Chrysostom was a great orator?
9. What quality did he possess which made him very popular among the common people?
10. Under what circumstances did he go to Constantinople?
11. What reasons have we for believing that Chrysostom was a man of great courage?
12. Why was the clergy opposed to him?
13. Give an account of his first banishment.
14. What led to his death?
15. Relate the account of the return of his body to Rome.
16. Name some of the characteristics of this man.

LESSON XVI.

SAINT AUGUSTINE.

Augustine was one of the fathers of the Latin Church, and is commonly admitted to be the greatest among them all. He was renowned as an original and profound thinker and was distinguished for his piety and eloquence. No man of his time exercised such power over the Christian Church, and no single man ever made such a lasting impression upon Christian thought.

He was born on the 13th of November, 354 A. D. in the little town of Tasgate, in Numidia, a province of the Roman Empire. The people of this province spoke the Latin language, and adopted the Roman law.

His father was a man of some prominence, but at the time of Augustine's birth, was a pagan. His gifted son drew his inspiration largely from his mother, Monica, who was not only a Christian, but a woman of the most elevated and devoted piety. Her patient prayerfulness, her gentle affection, her wise and enlightening enthusiasm for Christianity, have been held as a model through all succeeding ages. The burden of this good mother's prayer for years, was that her husband and her wayward son might be led to see and acknowledge Christianity. After a lapse of years, this prayer was finally answered. Augustine's life is an additional confirmation that nearly all the remarkable men of the world have had remarkable mothers, and his conversion is excellent proof of the efficacy of a mother's prayers. During all the long years of Augustine's sin and indifference, she patiently maintained that "a child of so many prayers could not be lost."

Augustine seemed to inherit the vehement and passionate disposition of his father, and at the same time, the deep spirit-

ual and poetical instincts of his mother. In his early life he was given to excesses and youthful follies. He tells us in his "Confessions" that when he was sixteen, he was obstinate, lazy, neglectful of his studies, indifferent to reproach, and given to the most heathenish sports. It is a notorious fact that at that period of his life, he committed petty thefts, was quarrelsome, and indulged in the most demoralizing pleasures. Through all his youthful excesses, however, he was an earnest student and always had an ardent desire for learning. His father soon discovered that the boy possessed remarkable talents, and he decided to have him trained to become a Rhetorician, and to this end he spared no expense.

Education.

He studied first in his native town, and afterwards at the age of nineteen, he was sent to Carthage, then the capital of Northern Africa, to complete his education. While at Carthage the energy and penetration of intellect exhibited by Augustine excited the most flattering hopes. While there he read, among other things, Cicero's "Hortensius," which awakened his mind and created a love for philosophical studies. Soon after he became identified with a school of philosophers, known as the Manicheans. For nine years he remained with that society, but through deeper investigation became disappointed with their philosophy, and abandoned it. He remained in Carthage for about ten years, during the last three years of which time he taught rhetoric with brilliant success. He afterwards went to Rome to continue his professional studies. He was greatly disappointed in his visit to Rome. He found no congenial companions there. Everybody seemed devoted to pleasure, or gain, or frivolity. They had no inclination to seek after the truth. If the truth purchased for them chariots of silver, and robes of silk, they desired it, but if not, they had no use for it.

Here he taught rhetoric, and insamuch as rhetoric would enable men to shine in fashionable circles, he had many patrons, but when he asked them to pay, they left his lecture-

room. He said at Carthage, the students were boisterous and turbulent, but at Rome, they were mean and tricky.

While in Rome, he received an invitation to go to Milan, where the people were in need of a teacher of rhetoric. He was now in his thirtieth year. He had sowed his wild oats; his ardent nature was becoming less turbulent, and he still had a thirst for truth. This was a great crisis in his life. Now began the most desperate struggle in all his experiences. For the first time he became convinced that the loose habits of his life were contrary to the highest truth, and were opposed to genuine happiness. So he made up his mind resolutely, to reform; but sin always robs man of the power of his will. The awful conflict through which he passed can only be described as a soul tragedy.

Augustine had a dual nature. He possessed a strong animal body, coupled with a lofty and inquiring soul.

His Conversion.

The eloquent and learned Ambrose was then preaching and presiding in Milan. Augustine went to listen to him purely as a critic. In the beginning he was a scornful looker-on, but gradually became delighted with the sweetness of Ambrose's discourses. He sought opportunity to converse with Ambrose, but the great bishop had no leisure for discussion. Finally Augustine took up the study of Plato and afterward the writings of St. Paul.

While reading the thirtieth chapter of Romans, these words were driven home to his heart with irresistible force: "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." This seemed to flood his soul and he burst into tears. Rushing into his garden, he flung himself under a fig-tree, where he allowed his tears to have full vent, and poured out his great heart in penitent prayer to the Almighty. Suddenly he seemed to hear a voice saying in the musical tones of a boy. "Take up and read; take up and read." He left off weeping, arose, returned to his book, opened and read in silence the fol-

lowing: "Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provisions for the flesh to fulfill the lusts thereof." He adds, "I do neither desire nor need to read further"... "as I finished the sentence, it seemed as if the light of peace had been poured into my heart and the shadows of doubt dispersed. Thus hast thou converted me to thee."

After his conversion, which occurred in the summer of 386, he gave up his profession as teacher of rhetoric, and retired to a friend's house in the country, in order to study and prepare for baptism. He sought after the most rigid fashion to mend his ways and to discipline his character, and from the hour of his conversion to the day of his death his reformation was complete. If forty-two years of the most unselfish devotion, involving the sacrifice of all earthly belongings and worldly ambitions, can atone for the mistakes of early years, Augustine paid that debt with compound interest. Sin is no mark of greatness, but a repentance as lasting and genuine as his was, is the highest proof of a great and noble mind.

He possessed a majestic intellect, a strong and manly soul, and left forever his impress upon the ages. But after all, the most praiseworthy and beautiful characteristic of the great bishop was his filial devotion to his living mother, and the sweet and gentle veneration in which he held her sainted memory.

For three years, Augustine, surrounded by a few admiring friends, remained in retirement, studying and discussing the Holy Scriptures.

He Becomes Bishop.

At the end of this period he paid a visit to a Christian friend in Hippo, and during his sojourn there, he was made presbyter and finally, on the death of Valerius, became Bishop. Henceforth Augustine's life was devoted entirely to ecclesiastical labors. His influence extended far beyond his see. He

was the first of the great ecclesiastical teachers to touch with no uncertain hand the deep questions which began to agitate the minds of men in respect to the relation of the soul to God. He engaged in many controversies, the most famous of which were, first, the defense of the Catholic Church against the Donatists, who asserted the possibility of maintaining an ideally pure and holy church on earth, and who separated from the Catholic Church because they discovered some sin and laxity in discipline; second, that against the Pelagians, who denied the need or efficacy of the grace of God, and maintained that the unassisted human will and intellect possessed the capacity to obtain the highest salvation.

His Writings.

Augustine wrote somewhat extensively, but the writings by which he is best known are "The City of God," and "His Confessions." The first is the highest expression of his thought, and the second the best evidence of his living piety. "Confessions" give a vivid sketch of his early career. To the devout utterances and aspirations of a great soul, they add the charm of personal disclosure, and have never ceased to excite admiration in all spirits of kindred piety.

The closing years of the great bishop's life were full of sorrow. The Vandals, who had gradually been encompassing the Roman Empire, appeared before the gates of Hippo and laid siege. Augustine was then suffering from his last illness and could only pray for his discomfited fellow-citizens. "There," Gibbon writes, "in the third month of the siege, and in the seventy-sixth year of his age, St. Augustine, the light and pillar of the Catholic Church, was gently released from the actual and impending calamity of his country."

Those who doubt the soundness of the conclusions of Augustine or who disagree with him on points of doctrine, cannot but admire the depth of his spiritual convictions and his unrivalled enthusiasm and devotion to that which he conceived to be the truth.

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- Jewish Encyclopedia,—Vol. I.
 The Churches and the Roman Empire.—Carr.
 Beacon Lights of History.—Lord.
 Dictionary of the Bible.—Smith.

Review Questions:

1. What is meant by "A Father of the Latin Church?"
2. For what was St. Augustine renowned?
3. Give a sketch of the life of Augustine's mother.
4. Give a brief account of his early life.
5. What was the nature of his education?
6. What was his profession?
7. What were the conditions prevailing in Rome at the time of his sojourn there?
8. What effect has sin upon will power?
9. What is meant by the statement that "Augustine had a dual nature?"
10. Give an account of his conversion.
11. Why did he go into seclusion?
12. What evidence have we that he was possessed of a great and noble mind?
13. What was Augustine's attitude toward his mother?
14. What were the contentions of the Donatists?
15. What was the theory of the Palagians?
16. Do you believe in this theory?
17. What are "His Confessions?"
18. Give an account of his last days.
19. What one thing in his life do you most admire?
20. In what respects was Augustine superior to most men?

LESSON XVII.

MARY, THE MOTHER OF JESUS.

Before the Birth of Christ.

At the foot of the Mt. Lebanon range snuggled the little village of Nazareth. Above the town rose rocky ledges, and below stretched the beautiful valley of Esdraelon through whose green fields the river Kishon coiled like a silver snake. In this little village in Galilee lived Mary, a beautiful young girl who was betrothed to the carpenter Joseph. Joseph, who was much older than Mary, was a widower and had grown children. Some believe that Mary and Joseph were cousins, and, though poor, they were both descended directly from King David.

One day the angel Gabriel, God's messenger, came to Mary and said: "Hail, highly favored, the Lord is with thee. Blessed art thou among women." "The Lord be with thee," was then an ordinary form of Oriental greeting and "Blessed art thou among women" were words which any man might have said to a splendid woman as Ozias did to the beautiful widow of Judith when she held up the head of the hated Holofernes. The only unusual part of Gabriel's address was the expression "highly favored."

At the saying of the angel, "Mary was troubled. And she cast in her mind what manner of salutation that should be." She was not frightened or disturbed at the presence of the angel, but she tranquilly, thoughtfully, "cast it in her mind." Gabriel quickly said, "Fear not, Mary, for thou hast found favor with God. And behold thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the Throne of His father David. And He shall reign

over the house of Jacob forever; and of his kingdom there shall be no end."

What must have been Mary's feelings when she heard these words? To be the mother of the Messiah! She, an obscure girl! For hundreds of years every woman in Israel had cherished the hope of being the mother of the coming Messiah, and at this time expectation ran high throughout Palestine. With absolute faith Mary answered humbly, "Behold the handmaid of the Lord; Be it unto me according to thy word."

The angel further told Mary that her cousin Elizabeth would have a son in three months. Glad of the promise that had been given her, Mary hastily journeyed to the city of Hebron up among the hills where her cousin dwelt. As soon as she entered the house Elizabeth cried out, "Blessed art thou among women. And whence is this to me that the mother of my Lord should come to me? And blessed is she that believed: for there shall be a performance of those things which were told her of the Lord."

Then Mary broke forth into a glorious hymn of rejoicing. This Magnificat, as it is called, is one of the finest psalms in the Scriptures. It shows great powers of mind and warmth of heart. It shows a profound knowledge of that God whom she trusted as well as perfect familiarity with the Holy Scriptures, for her thoughts flow out naturally in the style and language of Deborah, Miriam and the other great women of Israel.

Birth and Infancy of the Savior.

On her return to Nazareth Mary was married to Joseph, although an angel had told him that he would not be the father of Mary's son. Soon after this the Emperor Augustus ordered a census to be taken in Palestine, and as the Jews were counted by families, Joseph and his wife had to journey to Bethlehem, the main town of the tribe of David, to be registered. The enrollment had drawn so many people to Bethlehem that when these two had toiled up the hill, passed David's well, and reached the inn, they found it full.

These inns, or khans consisted of a large square enclosure

around the sides of which were built three walled rooms. The side facing the enclosure was open. Here the traveler spread his own rugs and cushions,—if he had them,—and prepared his own food. The middle of the enclosure which had no roof, was reserved for the animals, and here, among straw the people tethered their camels, mules, and cattle. The Bethlehem inn probably had a rude limestone cave attached to it for a stable, and here Mary and Joseph were sent. The infant Jesus was born during the night. And because there was none to help her Mary with her own hands wrapped him in swaddling clothes and laid him in a manger. Her sore mother's heart was comforted when rude shepherds, directed by angels, came and bowed down before the Christ-child lying in his manger-cradle.

Mary wanted her son to fulfill all the laws of the Jews so when he was eight days old he was circumcised and named Jesus which means Salvation. As was the custom, thirty-three days later Mary took her child to the Temple for the purification ceremony, for which parents usually brought a yearling lamb for a burnt offering and a young pigeon for a sin offering. The very poor were allowed to bring two turtle-doves instead. Mary's was the offering of the poor. The Jews dedicated the first-born sons to the service of the Lord and the mother Mary must have thought of this as she stood in the Temple with her babe in her arms.

Simeon, a just and devout man of whom it had been prophesied that he should not die until he had seen the Lord's Christ, entered the temple at this moment, and going up to the infant Jesus he took Him in his arms and blessed Him. "Now Lord," he cried, now thou dost indeed let thy servant depart in peace, according to thy word, for my eyes have seen thy salvation which Thou has prepared before the face of all people, a light to lighten the nations, and the glory of thy people Israel." Joseph and the child's mother marveled at this. Then Simeon, turning to Mary prophesied, "Yea, a sword shall pierce through thine own soul also," meaning all the grief and sorrow that was to come upon her. While Simeon was talk-

ing the aged prophetess Anna entered the Temple. She had been a widow for eighty-four years and had served God with fastings and prayers. She caught Simeon's inspiration and lifted up her voice to praise the Lord.

The Flight into Egypt.

Three wise men from the East, guided by a star came to the house where the Virgin lived in Bethlehem. Mary beheld them worship her child and load Him with golden gifts and fragrant spices,—frankincense and myrrh.

While Mary cuddled her baby and dreamed bright dreams of his future, the angel of the Lord said to Joseph in a dream, "Arise, take the young child and his mother and flee into Egypt, and be thou there until I send thee word. For Herod will seek the young child to destroy Him." That very night Joseph arose, seated his wife on a mule, and started for Egypt. Mary wrapped up her infant against the chill dampness of the night as she fled. Wicked King Herod, hearing that the "King of the Jews" was born at Bethlehem, had all the male children under two years of age murdered. And as the mother under Egypt's star-lit sky clasped her own son safely to her breast, she wept for the mothers in the city of David whose arms were empty.

The Lost Child.

On returning from Egypt Joseph took his family to live at Nazareth. Here, under the sweet influence of his gentle mother, Jesus grew into boyhood, "strong in spirit, filled with wisdom." Every year Mary went up to Jerusalem to the feast of the Passover, the great religious festival of the Jews. At twelve the Jewish lad became a "son of the law," and was then for the first time permitted to take part in the passover. So when Mary's boy was twelve, he joyously went up to the Passover with his parents.

The festival was over and the throng of people poured out of the city homeward, among them the Galilean bands with whom Joseph and Mary journeyed. At first it seems strange,

that a mother should have gone a day's journey without missing her son, but perhaps she had little anxiety concerning such a child as Jesus, so ripe, so manly for one of his years; or again, in a company of friends, he may have been entrusted to relatives in whose care he was supposed to be.

However, when the caravan made the evening halt, and the tents were being pitched and the camp fires lit, the exciting news that Mary's child was lost spread throughout the camp. With trembling hearts the parents turned back to Jerusalem.

The Virgin mother turned her steps toward the temple. Here, passing through the court of the gentiles, she entered the court of the women where the schools of the Rabbis were held, and there, among the learned doctors of the law she saw her lost boy. He was "both hearing them and asking them questions," and all who heard him were "astonished at his understanding and answers." The troubled mother greeted the young truant thus, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing." The answer of Jesus shows that he already understood his divine mission, "How is it that ye sought me? Wist ye not that I must be about my Father's business?" The boy obediently went with his mother, while she thoughtfully treasured all these things in her heart.

The Son's Entrance upon Manhood.

We do not hear of Mary again for eighteen years. During that time she had become a widow, and her son had grown to manhood. It is pleasant to greet Mary at the marriage of Cana, for every woman loves a wedding. Great events had happened, the baptism, the recognition of Jesus by John the Baptist, the temptation, the gathering of the first disciples, and Mary was anxious that her son should show his divine power, by performing a miracle. When the wine was all gone at the feast Mary thought that here was a chance so she said to her son, "They have no wine." He replied, "Woman, what have I to do with thee? Mine hour is not yet come. "Woman" was a respectful term of address among the Jews, but Jesus really

gently reproved his mother. He only received his physical body from her, not his divine, miracle-working power. Mary still held to her faith, for she said to the servants "Whatsoever he saith unto thee, do it," She was rewarded for the water was made wine.

We next hear of her at Capernaum about a year and a half after this. The fame of Jesus had spread far and wide. His mighty sermons and mighty works had attracted multitudes and were already stirring up opposition. The gentle mother was carried away with tenderness and concern for her son's health and safety. "From the duties of that public life unto which she had been so eager to thrust Him at Cana, she would fain have withdrawn Him at Capernaum." Mother-like, she, with her kindred, went to find Him and persuade Him to rest. The crowd surrounding Him was so great that they could not make their way through it. They sent Him word from mouth to mouth that his mother and brothers wished to speak with Him. He saw through their motive and answered, "Who is my mother? And who are my brethren? And He stretched forth His hand toward His disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and mother."

Our next view of Mary is on the summit of Golgotha. The sorrowful mother stood under the cross on which hung her dying son. Mary's nature was deep and quiet like a great river, and as she leaned weakly on John, the Apostle whom Jesus loved, the eyes of the dying Savior rested upon them with a wealth of tenderness. "He saith unto His mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" "From that hour that disciple took her to his own home." After that the life of Mary was blended with that of John. Her home was probably in Jerusalem, and it is in that city that we have our last view of her.

We last see Mary after the Ascension on Mt. Olivet when the disciples returned to Jerusalem, and "went up into an upper room" to worship. The eleven apostles were there and "these all continued with one accord in prayer and supplica-

tion, with the women and Mary, the mother of Jesus, and with his brethren."

References:

The Gospels.

Life of Christ, Farrar.

Smith's Dic. of Bible, Ed. H. B. Hackett.

The Women Friends of Jesus, H. C. McCook.

Encyclopedia.

Review Questions:

1. Describe the town where Mary lived. 2. Describe the visit of the angel Gabriel. 3. What did Mary say? What did her words show? 4. Where did Mary go after the angel's visit? 5. How did Elizabeth greet her? 6. What does the Virgin's song of rejoicing show? 7. Why did Joseph and his wife journey to Bethlehem? 8. Describe an Oriental inn. 9. Tell the incidents of the Savior's birth. 10. Tell the incidents of the Purification ceremony. 11. What did Simeon prophesy about Mary? 12. Give the cause and incidents of the flight into Egypt. 13. Tell about the lost child. 14. What did Jesus say to his mother? 15. When and where do we next meet Mary? 16. Why did Mary try to interfere with her son's ministry at Capernaum? 17. Describe the scene at the Crucifixion. 18. Where do we last see Mary? 19. Judging from the lesson what do you suppose to be the general character of Mary?

LESSON XVIII.

MARTIN LUTHER AND THE REFORMATION.

Luther's Early Life.

One day, while browsing around in the library of the great University of Erfurt, Martin Luther, a brilliant young debater, discovered a Latin Bible. It was the first that he had ever seen and as he read it eagerly he was astonished at the richness of its contents. He said to himself, "How much **more** this contains of the Word of God than what the priests give the people in the church services!"

At this time Luther was twenty years old. He had taken his Bachelor's degree and was studying law at the University, the admiration of the students and the pride of his teachers. Luther was a splendid lecturer, a good singer, and an all-round jolly good fellow. So when, two years later, he announced his intention of becoming a monk and devoting his life to God instead of to the law, the whole University was thrown into consternation. But it was his poor old father, who had struggled through bitter poverty to raise his son above his peasant relatives, who most strongly opposed it. Courage was the keynote of Luther's character, and he displayed it when he disappointed his father and gave up his brilliant career to become a begging monk in the monastery of St. Augustine.

Martin Luther's parents were poor mine-laborers in the village of Mohra. In November 1483 they visited the winter fair at Eisleben, and here, in the hut of a friend, Martin was born. In strictness and hardness Martin grew up, a boy of rude figure, yet with weak health, with his soul full of sensibility. At school he was whipped fifteen times in one afternoon for slight offenses. When he was fifteen he went to school at Eisenach where he sang at the doors of the principal citizens for food, like many other German students.

Luther as a Monk.

Just when his worldly success was assured, Luther plunged back into drudgery and poverty by becoming a monk. From childhood he had been troubled with religious fears and he thought he could find peace only in devoting his life to God. And so the man who had been the pride of the University, in his gray monk's cowl, and with bare feet, begged scraps of food from door to door. But it was the terrible internal conflict that made the health glow depart from his face and the fire leave his sunken eyes. Luther looked upon Christ as a law-giver, more terrible than Moses, who sat upon human frailties in eternal judgment. The poor monk could not see how fasts, vigils, and mummeries would take away his sins and make him fit for heaven. He thought he was going to die and be damned. While in this bottomless despair he came across the words of the Apostle Paul, "The just shall live by faith." "Then," he says, "I was born into Paradise, for I began to realize that it was divine love that was to save the world, for what man could ever atone for his sins by penance,—fastings and scourgings?"

Luther was a born leader of men. Because of his manly courage and great learning, he soon became as famous among the churchmen as he had been popular at the University. Through the influence of John Staupitz, the Vicar General of the Order, Luther was made professor of Philosophy in the new University of Wittenberg, and his enemies,—for his positive disposition made enemies as well as warm friends—began to hint that Luther aspired after the Cardinal's hat, or even to sit upon the papal throne and wear the tiara.

Luther Goes to Rome.

When he was 28 years old Luther was sent to Rome on business for his order. On his way he was much astonished at the luxury of some of the monks who certainly broke the first and second of their three vows, poverty, chastity, and obedience. His anger was especially kindled against a rich Italian Benedictine monastery, where he says, "the monks walk in

tapestried rooms over marble floors, they wear gold ornaments and embroidered linen, their table is laden with luxuries, they fast on the best fish, and scoff at holy things over their wine." On reaching the holy city of Rome, Luther found it the most corrupt place on earth. Theft and murder went unpunished, the whole populace was bent on having a good time, no matter what the cost, while the churches vied with one another to see which could get up the best parade on holidays; nothing was sacred in the eyes of the fat, laughing priests, and in the court of the immoral Pope Julius II Luther found the most wickedness of all. This opened the eyes of the simple German scholar who went sadly from church to church trying to find the spirit of God, which he said dwelt in the Thuringian forest rather than in the "Holy City." Luther studied Greek and Hebrew and viewed the holy reliques,—the impression of Christ's face on the handkerchief of St. Veronica, and the skulls of Peter and Paul, which looked as if they were carved out of wood. A disappointed man he left for Germany remarking that the good in Rome was buried in the catacombs.

Indulgences.

On his return Luther was made Doctor of Divinity at the University of Wittenberg. When he preached the church was crowded because he made everything so simple that all could understand. Soon after this the monk Tetzl appeared at Wittenberg selling indulgences to raise money for Pope Leo X, who wanted to finish St. Peters. Originally these indulgences were sort of receipt for money paid to the church.

Giving money to the church was considered a good act and would help atone for sins. These indulgences were written on parchment in Latin, and stated also that men must try to do better in future. The people could not read the indulgences, and thought that all they had to do was to buy them, and their sins were washed away, since the papers had the seal of the Pope, Christ's Vicar on earth. Tetzl, a coarse and avaricious man, actually did sell indulgences which claimed to free men from the consequences of their sins. Many of Luther's congre-

gation bought these indulgences and came to him with them in their hands saying "We do not need to confess now, for our sins are all forgiven. We are as pure as when we were born."

The Ninety-five Theses.

Luther became angry. He preached a sermon before the Elector Frederick of Saxony, in which he said "only God can forgive sin. Better give alms to the poor than buy salvation with your gold." He thought that indulgences were a bargain between the priests who loved money and the people who loved sin. When Tetzel heard of Luther's speech he remarked significantly that heretics' mouths were closed by fire. Luther nailed ninety-five theses, or propositions, on the church door in Wittenberg, in which he claimed that the forgiveness of sins should not be offered in the market place for money, that the Pope had no more right to absolve sins than bishops and pastors, and that the Pope's absolution could not reach beyond death, for if he had the power to free souls from Purgatory for money, why not deliver them all at once? There was so much good sense in these theses that they created a furore at Wittenberg. They were printed in German and Latin and in two weeks were known all over Germany. When Tetzel tried to reply the students flung his theses into a bonfire in the Market place. Luther was still a faithful monk, with no intention to rise against the Pope. And the Pope himself declared "This Doctor Luther is a man of fine genius." As for the little commotion in Germany, what was that?

The agitation grew, however, until the whole country was aroused, so the Pope ordered Luther to come to Rome. Through the influence of Frederick the Wise, this summons was changed, Luther was to meet the Pope's Legate Cajetan at Augsburg. Cajetan was a supercilious Italian who would have no discussion but demanded that Luther retract his opinions. This Luther refused. When the Pope issued a Bull, or edict authorizing the sale of indulgences, Luther appealed from the Pope to the general council of the church.

The Disputation At Leipsic.

Dr. Eck, an ambitious man seeking notoriety, assailed Luther's opinions and sent him a challenge to debate at Leipsic, Luther accepted and as he drove into the city, Philip Melancthon, a young man of rare learning who was to help much in the Reformation, sat by his side. Dr. Eck had been debating with Carlstadt for a week, and had everything his own way until Luther ascended the platform. "Luther was in the prime of life in his thirty-sixth year, of middling height, at that time thin in person, and with a clear melodious voice." He carried a bouquet of flowers in his hand. Pushed by his opponent he made the then startling statement that the headship of the Pope was not necessary, in fact, a true church could exist without a Pope, for he was appointed by man, not God. When he said that some of the articles that John Huss had been condemned for, were Christian, words of amazement and anger broke from the assembly. Luther came out triumphant in the disputation. Giving up hopes of help from the church, he now appealed to the German people. He preached three great principles in direct opposition to the beliefs of the Catholic church. They were, first, that man is saved by Divine Grace, and not by self inflicted punishments. Second, that the Scriptures, and not the false laws of the church should be taken as the supreme authority. The third idea was that every man had the right to interpret the meaning of the Scriptures for himself. Every man had the right to judge for himself, no matter what lying priests, or even the Pope himself should say.

References:

- Fisher's History of Reformation.
- John Lord's Essay on Luther.
- Carlyle's Essay on Luther.
- Cabinet Encyclopaedia.
- Draper's Intellectual Development of Europe.

Adam's European History.
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Review Questions:

1. What effect did his discovery of the Bible have upon Luther? 2. What kind of young man was he at the University? 3. What vow did he make here? Why? 4. What effect did it have on his friends? On his father? 5. State what is said about Luther's early life. 6. How old was Luther when he determined to become a monk? 7. What did it mean to become one of this class? 8. What was the difference between the life he had been leading, or might have led, with that of a monk? 9. What does this say of Luther's character? 10. Why should the words of Paul make such an impression on Luther? 11. What position did he hold at the University after this? 12. What was Luther's impressions of the monks generally? Why? 13. What did he do about it when he got to Rome? 14. What were Luther's feelings on leaving this city? 15. Tell the story of Tetzel and the indulgences. 16. What are indulgences? 17. What kind of man was Tetzel? 18. What did Luther think of the Pope's forgiving sins? 19. Where and how did he make this sentiment known? 20. What did Tetzel do? 21. What about the ninety-five theses? 22. What did the Pope say of Luther? 22. What was the result of Luther's agitation of this question of indulgences? 24. Relate the controversy which Luther had with Doctor Eck.

LESSON XIX.

LUTHER BURNS THE PAPAL BULL.

The Pope issued a Bull excommunicating Luther if he should not recant within sixty days, after which every Christian magistrate was to arrest him and deliver him at Rome. On this Luther rebelled against the Pope. Going to Rome meant death, perhaps worse. So one insignificant German stood up against the whole Catholic church; and in an assembly of doctors of the University, students, and people from the surrounding country, on the public square of Wittenburg, he threw the books of canon law, and the Bull of excommunication into the flames. He had broken with Rome, he could not turn back. He had burned his bridges behind him.

The Diet of Worms.

At this time Charles V. Emperor of Germany, had particular reason for conciliating the Pope; yet so many powerful men had sided with Luther that Charles did not dare send him to Rome as the Pope desired, so he commanded Luther to appear and answer for himself at the Diet or assembly at the city of Worms. As Luther traveled there in a farmer's wagon, crowds came to see him. At Erfurt, six hundred students rode out to meet him, besides throngs on foot. Though sick he went on amid homage, curses, and warnings. Just before he reached Worms the Elector, Frederick, who was his friend, sent a messenger to warn him against entering the city. "You will be killed though you are under the safe-conduct of the Empire," he said. Luther replied, "I will go in, though as many devils were aiming at me as there are tiles in the roof." He rode into the town at midday through streets crowded with people, and the next day he was escorted to the audience

chamber through crushes of people trying to see this Doctor Luther. When he entered the great assembly room he was dazzled at the brilliant scene. Five thousand people were there, the Emperor Charles, his brother, the Archduke Ferdinand, besides, princes, nobles, knights, ambassadors, and church officials. When they asked him if he would retract what he had written in his books he asked for time in which to frame a suitable reply. The next evening, after spending the day in prayer, he was again ushered into the assembly. He said "I can retract nothing." After talking for two hours in a grave, dignified, manner he ended by saying, "Here I stand; I cannot do otherwise, God help me. Amen." * * * * *

Carlyle describes the historical significance of this occasion, and the importance of Luther's firm attitude in the following words: "It was the greatest moment in the modern history of men. English Puritanism, England and its parliaments, Americas and vast works these two centuries; French Revolution, Europe and its work everywhere at present; the germ of it all lay there; had Luther at that moment done otherwise, it had all been otherwise."

The Castle of Wartburg.

Luther was placed under the ban of the Empire, and immediately after this he disappeared.

He had gone into hiding at the castle of the Wartburg. Here, though sick he wrote letters of encouragement to his friends and translated the New Testament into the racy language of the common people. Today in the Wartburg they show you a black blotch of ink on the wall. "Luther sat translating one of the Psalms; he was worn-down with long labor, with sickness, abstinence from food; there rose before him some hideous indefinable image, which he took for the Evil One, to forbid his work; Luther started up, with defiance; flung his inkstand at the spectre and it disappeared." The spot still remains there, a memorial of Luther's grim courage even though the "Devil" was a phantom of his own mind.

Troubles at Wittenburg called Luther forth from his re-

treat. Some of his followers were trying violently to sweep away many of the images and rites of the Church which they thought did not suit the new faith. Although Luther's writings were called "half-battles" because he was so expressive, forceful, and brutal, in action he was always moderate, deliberate. He wished no violence so he ran the risk of being arrested, went to Wittenberg, and quieted the people, for, he said, "It is the spirit of truth we are seeking, and why all this hubbub about images, and outward ceremonies?"

Restored to Wittenberg, Luther continued his herculean labors as a preacher, teacher and author. In a single year he put forth not less than one hundred and eighty-three publications.

During the next five years the Reformation steadily grew and the Emperor was too busy with his wars to suppress the "German heresy," as he termed it. In order to use the Lutheran soldiers in a new war, Charles had the Diet of Speyer declare that each state might conduct itself in regard to the religious question as it "thought it could answer to God and to the Emperor." In the second Diet of Speyer Charles set aside the decision of the first and determined to enforce the decision of the Diet of Worms. Five princes and fourteen cities "protested against this decision, thereby gaining the name of 'Protestants.'"

The Great Peasant War.

For a hundred years the German peasants had become more and more discontented with their lot. They saw the upper classes improve in comforts and luxuries while they were bound down by century old customs. The constant appeal to the Bible and the new religious teachings with their spirit of freedom, encouraged the Peasants and furnished them with arguments and proofs. Open insurrection spread rapidly and furiously all over the Empire. The peasants paid their debts of suffering with horrible cruelties inflicted on their Lords. Luther sympathized with the demands for reform which the peasants made, but he had no sympathy with their methods and he

thought that their triumph, in their present spirit would mean ruin to society, and his own cause. With his usual strong language he urged the Princes to put the insurrection down by force. This they did, and it was only through slow economic process that the peasants gained their rights.

The "Confession" of Augsburg.

The Emperor, freed from war, in 1530 decided to crush out Protestantism. For this purpose he called the assembly of Augsburg. It was not considered wise or safe for Luther to attend so he remained behind in the castle of Coburg. Melancthon set forth the Protestant beliefs in his famous "Confession" which was read before the Diet. He tried to conciliate some of the Protestant and Catholic beliefs, but without success.

Luther the Man.

The letters written by Luther during the sessions of the Diet exhibited the noblest sides of his character. He takes time to write a charming letter to his little son. He sportively writes to friends that in the flock of crows and rooks hurrying to and fro, and screaming in a thicket before his window he finds another Diet, with its Dukes and Lords which quite resembles the imperial assembly. There is a great free human heart in this man. He loves people and nature. Returning home one night he is struck by the beauty of the harvest fields. "How it stands, that yellow golden corn, on its fair taper stem, its golden head bent, all rich and waving there,—the meek Earth, at God's bidding has produced it once again; the bread of man." During the stress and trouble of his struggles, Luther cultivated a flower-garden. Carlyle says, that Luther's face is expressive of the man, "A rude plebeian face; with its huge crag-like brows and bones, the emblem of rugged energy; at first, almost a repulsive face. Yet in the eyes especially there is a wild silent sorrow. Laughter was in this Luther; but tears also were there."

Luther's Marriage and Last Days.

When he was forty-two he married Catherine Von Bora, one of nine runaway nuns who had left their convent on hearing his teachings. The scandal that this marriage of an apostate with a runaway nun, caused almost as great a furor as the posting of his theses. Luther wished to leave this testimony against the Roman law of celibacy. Many of Luther's associates followed his example which caused Erasmus, the wisest man of his time to say that what had been called a tragedy seemed a comedy, since it came out in a marriage. Catherine Von Bora was a strong minded young woman with a great warm heart, and she with their six children made Luther's home-life happy. There with music and song, frolics and fun he forgot the great seething world outside.

Erasmus, the cultured scholar thought that Luther was too bold, and coarse in his methods. But the German had no time for niceties. A less rugged nature could never have buffeted through it, and even he, with his enormous physical force, looked forward to death, as a release from strenuous labors and a beginning of sweet rest. Wyclif and Huss had preceded Luther as reformers, and hosts have followed him, but it is around the life of this one man that the great main movement of the Reformation revolves. He had freed men from the corrupt Catholic Church, he left the Bible and hymns in the language of the common people. The work of organizing into new churches, this valiant spirit left to others.

Review Questions:

1. What was the Pope's next step? 2. How did Luther treat this action of the Pope's? 3. What trait of character is brought out in the great Reformer by this incident? 4. How did Charles V. aid the Pope at this juncture? 5. What is a diet? 6. What danger was Luther in during all this time? (All of his predecessors, except only Wycliff, had been put to death for teaching what was regarded as false doctrines). 7. Quote Luther's words when he was asked to recant.

8. What does Carlyle say of these? 9. What was the result to Luther? 10. What was the main work of Luther at this time? 11. What does the "ink spot" tell us of Luther's mind? 12. What called Luther from his hiding-place? 13. How did he conduct himself in this situation? 14. What influence did the war in which Charles was engaged have on this religious dispute? 15. What did the second diet result in? 16. Describe the two classes of society in Germany at this time? 17. Which class won the war? Why? 18. Tell what you can of the Augsburg confession. 19. What do you infer of Luther from the remark about the grain? 20. What does Carlyle say of Luther's face? 21. Compare the picture of Luther with that of some other great man and note the differences. 22. Why should there arise such a scandal over Luther's marriage? 23. What was Erasmus' opinion of Luther?

LESSON XX.

IGNATIUS LOYOLA.

Since the Revival of Learning, probably no body of men has played so prominent a part in education as the Jesuits. The great reformation in the Roman Catholic Church, which was finally greatly affected by the Jesuits was not revolutionary. Neither did it attempt to cast off the powers of popes, to disband the monasteries, nor reform religious worship. It rather tended to strengthen the power of the popes, to revive monastic life, and to perpetuate the forms of worship which the middle ages had established.

The Order of Jesuits.

The movement took place among the Latin races,—the Italians, French, and Spaniards—, having little or no hold on the Teutonic races except in Austria. It worked on poor material, morally considered. The people were not earnest; they had no strength of character, and their sense of morality seemed to be totally lacking. They were frivolous, superstitious and indolent.

The order of the Jesuits was organized “especially for the purpose of instructing boys and ignorant persons in the Christian religion.” Many plans of reform were submitted to the Pope, but they only ended in new monastic orders.

Those missionary orders which had filled the best chairs of philosophy and occupied the best pulpits had become subjects of sarcasm and mockery. Erasmus laughed at them, Luther abused them, and the Pope reproached them.

Then it was that Ignatius Loyola, a Spanish soldier of noble birth appeared. He was born in Spain in the year 1491. At the age of 14 he became a page to King Ferdinand, but not lik-

ing court life, he entered the army. In the defense of Pampluna one leg was fractured by a cannon ball, and the other injured by a splinter. He was taken prisoner by the French and sent to an old castle where he was to remain until he recovered. He relieved the tedium of confinement by reading. Having read all the romances available he was forced to read the "Lives of the Saints." When released he set out to fit himself for a pilgrimage to Jerusalem. He became inspired with religious zeal, and immediately laid down his arms. He went barefooted to Jerusalem where he served the sick in the hospitals. He dwelt alone in a cavern depriving himself of everything except barely enough food to keep him alive. He then went on foot as a beggar to Rome and to the Holy Land, and returned at the age of thirty-three to begin a course of study. It was while completing his studies at Paris in 1534 that he first conceived and formed the "Society of Jesus." After working as a monk and as leader of the Jesuits for twenty-two years, he died at Rome, July 31, 1556.

While in Paris, he brought completely under his influence his two companions, Faber and Francis Xavier. In a cell of the College of St. Barbara, the first steps were taken in the formation of this powerful and celebrated society. Three other Spaniards joined the enthusiastic circle. They were bound with irrevocable vows. They swore to spend their lives at Jerusalem if possible in absolute poverty, in the care of the Christians, or in efforts to convert the Saracens. If this was not permitted them, they decided to offer themselves to the Pope to be sent wherever he should wish, or do whatever he should command. In 1543 Ignatius was chosen as their President and then it became evident that their fields of labor would be in Europe, and not in the East. In sixteen years Loyola had established his Society in the confidence and affection of Catholic Europe. In the same time, this ridiculed and wandering Spanish fanatic had risen to a condition of great influence and dignity, second only in power to the Pope himself. He controlled the souls of a numerous fraternity, and made his influence felt in every corner of the world. His disciples held the most important chairs in the universities, they controlled

the schools of Italy, France, Austria and Spain, and they had become the most eloquent, learned, and fashionable preachers in all Catholic countries.

Causes of their Success.

Their wonderful success was due to two things: first, the extraordinary virtues, abilities, and zeal of the early Jesuits; and second, their wonderful machinery in adapting means to an end. When Catholic Europe saw men born to wealth and rank voluntarily parting with their goods and depriving themselves of every comfort, in order to devote themselves to religious duties, it knew them to be heroic and sincere and honored them in consequence. When parents saw that the Jesuits entered heart and soul into the work of education, winning their pupils' hearts by kindness, watching their moods, directing their minds into congenial studies, and inspiring them with generous sentiments, they did not stop to pry into their motives.

Aside from the personal gifts and qualities of the early Jesuits, they would not have so marvellously succeeded had it not been for their remarkable constitution,—that which bound the members of the Society together, and gave to it a peculiar unity and force. The most marked thing about it was the unbounded and unhesitating obedience required of every member to superiors. There was but one will among them. The Jesuit is accused of having no individual conscience. He was bound to do whatever he was told, right or wrong; nothing was right and nothing was wrong except as the Society pronounced. There was no complaint complaint being sin and resistance ruin. Loyola had been a soldier and knew what military discipline could do, so every member was given the strictest orders to comply with.

The Jesuits threw off the old dresses of monastic life and wore the ordinary dress of gentlemen. They accommodated themselves to the circumstances of the times, and remained men of the world, of fine manners and cultivated speech. They were not repulsive as many monks were. No matter how rich

their Order became, they as individuals remained poor. The inferior members were not even ambitious, and while they became efficient in their work they were narrow. As far as they confined themselves to the work of making people better, they certainly deserve praise. All churches can learn something from the Jesuits in the way of discipline.

Why They Failed.

This great Order fell, from being the most popular of all the adherents of the papal power, to the most unpopular. They fell simply because they became corrupt. They became proud, ambitious and worldly. Of all things, they loved the power and glory of their Society best. They adopted the doctrine of making the end justify the means. They did not openly justify murder, treachery, and falsehood, but they excused the same if plausible reasons could be urged. If it could be shown to be expedient, they excused the most outrageous crimes ever perpetrated. They are further accused of political intrigues. Finally the climax was reached when one of their superiors became mixed up in some commercial speculation in which he failed and could not pay his creditors. The courts decided against the Order, and then it was in 1773 that the Order was suppressed. 669 colleges were closed, 223 missions abandoned, and more than 22,000 members were dispersed.

This seems to be a clear case of religious persecution, but had the Jesuits been innocent, the Pope would not have been so severe.

Many of their faults have been exaggerated, and even though they became so corrupt, their works will have an everlasting influence on the religious and educational history of the world.

References:

Educational Reformers, Quick.
History of the Reformation, Fisher.

Beacon Lights of History, John Lord.
Students' Encyclopedia.

Review Questions:

1. Describe the reformation in the Roman Catholic church.
2. Among what peoples did the movement take place?
3. Tell what you can of their character.
4. For what was the order of the Jesuits organized?
5. What was the condition of the other missionary orders in Europe?
6. Who was Ignatius Loyola?
7. Relate the important events of his early life.
8. At what age did he begin his regular course of study at Paris?
9. When was the "Society of Jesus" first formed?
10. Relate the story of the formation of this "Society," and what its members swore to do.
11. When was Ignatius chosen president?
12. What success did Loyola and his Society meet with during the first 16 years?
13. To what was this success due?
14. What did Catholic Europe think of the Jesuits?
15. How did parents regard them?
16. Aside from the personal gifts and qualities of the Jesuits what else aided in their marvelous success?
17. What was the most marked thing about their "constitution?"
18. What differences were there between the Jesuits and other monks?
19. Tell what you can about the Jesuits that is praiseworthy, and worth the attention of other churches.
20. Why did the Order fall?
21. What doctrine did they adopt?
22. What was their attitude in regard to crime?
23. When and why was the order suppressed?
24. What influence has the work of the Jesuits had on the history of the world?

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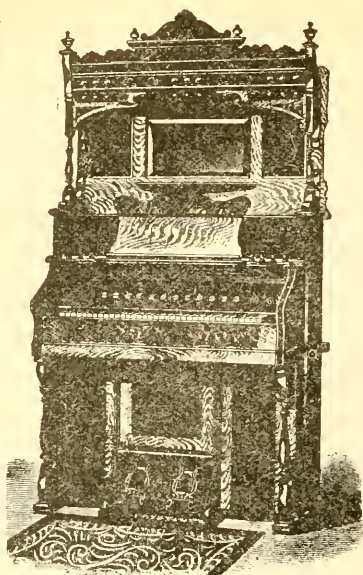
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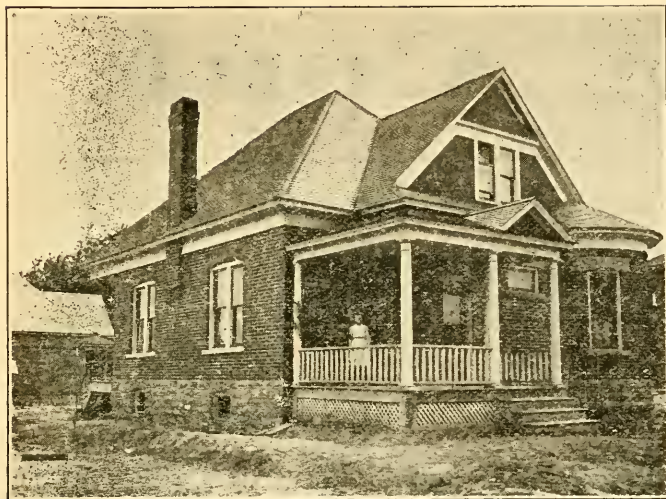
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